desert (Num. xxxiii. 28, 29).

MEZ'UZOTH, name given by the Jews to Deut. vi. 4-9, written on parchment, and hung on the doors or worn.

MI'CHAEL, an archangel, fights against Satan for the people of God (Dan. x. 13; xii. 1; Jude 9; Apoc. xii. 7).

MI'CHAS, son of a widow of Ephraim, made a silver ephod, and set it up in his house, making his son priest, and afterwards a Levite. The tribe of Dan carried off ido and priest, and the worship was established at Lais or Dan, Jonathan, grandson of Moses, became priest. This idolatry continued till the fall of the kingdom of Israel (Judg. xvii., xviii.)

MICH'EAS, son of Jemla, a prophet, summoned before Achab and Josaphat (3 Kings xxii. 10; 2 Paral, xviii. 12); he announces their defeat (3 Kings xxii. 17; 2 Faral. xviii. 16); struck on the cheek by Sedecias (3 Kings xxii. 24; 2 Paral. xviii. 23); Achab orders him to be imprisoned; his prophecy fulfilled (ii. 8). (2 Kings xxii. 26-38; 2 Paral, xviii. 25-34).

MICH'EAS of Morasthi, one of the twelve minor prophets. He prophesied in the days of Joathan, Achaz, and Ezechias, kings of Juda, and was a cotemporary of Isaias, using similar language [Isai. ii. 2; Mich. iv.; Isai. xxvi. 21; Mich. i. 3).

METH'CA, encampment of the Israelites in the | account of his father (ix. 7); a cripple (3, 13); his servant Siba calumniates him to David (xvi. 3); he alone of Saul's family escaped a violent death; he is called also Meribbaal (1 Paral. ix. 40); he justifies himself before David (2 Kings xix. 24-30).

> MIR'ACLES, signs, prodigies, wonders decreed by God from all eternity, coeval with the laws of nature, and executed in time, to show his power, authority, or goodness. Moses works miracles to prove his mission (Ex. iv. 3, 9); he afflicts Egypt by a miracle with a series of plagues (vii.-ix., xiv.); he leads the Israelites through the Red Sea (xiv. 21); causes water to issue from a rock (xvii. 6).

> MIR'ACLES OF ELIAS. He raises to life the son of the widow of Sarephta (3 Kings xvii. 17-24); draws down fire from heaven on his holocaust which he had soaked with water (xviii. 34-38); obtains rain (41-45); draws down fire from heaven on officers sent to arrest him (4 Kings i. 10); divides the water of Jordan and passes over on dry ground

> MIR'ACLES OF ELISE'US. He sweetens the waters of Jericho (4 Kings ii. 19-22); draws vengeance on disrespectful children (23, 24); multiplies the widow's oil (iv. 2-7); raises to life the child of the Sunamitess (iv. 18-37); cures Naaman's leprosy (v. 1-14); punishes Giezi's avarice and false-

> > hood by leprosy (27); Minds the Syrians (vi. 18); his relics raise a dead man to life (xiii. 21).

MIR'ACLES OF JESUS CHRIST. He changes water into wine at the marriage feast of Cana in Galilee (John ii. I-IO); cures the sick and crippled ix. 35; xi, 2; xiv. 14; xv. 30; Mark i. 34; vi. 5; Luke iv. 40; v. 15; vi. 18; ix. 11); cures the possessed (Matt. iv. 24; vili. 16;

Mark i. 26-39; iii. 23; Luke iv. 41; vi. 18; xi. 15); the deaf, dumb, and blind (Matt. xi. 5; xv. 30); cleansed lepers (Matt. xi. 5; viii. 2; Mark i. 40; Luke v. 12). He heals the centurion's servant (Matt. viii. 5; Luke vii. 2); the mother-in-law of Peter (Matt. viii. 14); he stills the tempest on the Sea of Galilee (Matt. viii. 26; Mark iv. 39; Luke viii. 24); cures a possessed man and allows the devils to enter swine (Matt. viii. 28; Mark v. 1; Luke viii. 27); he heals a paralytic (Matt. ix. 1; Mark it. 3; Luke v. 18); cures the woman suffering from an issue of blood (Matt. ix. 20; Mark v. 25; Luke viii. 43); raises to life the ruler's daughter (Matt. ix. 22; Mark v. 22; Luke viii. 41); heals two blind men (Matt. ix. 27); a dumb man possessed (Matt. ix. 32; Luke xi. 14); feeds five thousand people with five loaves and two fishes (Matt. xiv. 17; Mark vi. 35; Luke ix. 12; John vi. 5); he walks on the water (Matt. xiv. 26; Mark vi. 48); he heals the daughter of the woman of Chanaan (Matt. xv. 22; Mark vii. 24); he cures a deaf mute (Matt. ix. 32; Mark vii, 32; Luke xi. 14); feeds four thousand persons with seven loaves and a few fishes (Matt. xv. 34; Mark viii. 5); cures a blind man (Mark viii. 22); a deaf and dumb man xix. 31-37).

St. Peter by his direction obtains money from a fish (Matt. xvii. 26); he cures Bartimeus of blindness (Matt. xx. 30; Mark x. 46; Luke xviii. 35); he curses the barren fig tree and causes it to wither (Matt. xxi. 19; Mark xi. 13); he raises to life the son of the widow of Naim (Luke vii. 11); he heals a woman bent by infirmity for eighteen years (Luke xiii. 11); he cures a person of dropsy (Luke xiv. 2); he cleanses ten lepers (Luke xvii. 12); he restores the ear of Malchus which St. Peter had cut off (Luke xxii. 51); he gives sight to a man blind from birth (John ix. 6); he raises Lazarus to life (John xi. 44); he gives Peter and John a miraculous draught of fishes (xxi. 6); he strikes Saul with blindness (Acts ix. 8).

MIR'ACLES OF THE APOSTLES and Disciples of our Lord. Jesus Christ confers on them the power to work miracles (Matt. x. 1; Mark iii. 15; xvi. 17; Luke ix. 1); St. Peter and St. John cure a lame man at the Beautiful Gate (Acts iii. 1); St. Peter cures Eneas (ix. 33); he raises Tabitha to life (ix. 36); he cures many (Acts v. 12); be cures the sick by his shadow (15); St. Paul raises a young man to life (Acts xx. 9, 10); he heals a cripple (xiv. 9); works more than common miracles (xix. 11); cures the sick and possessed by handkerchiefs and aprons from his body (xix. 12); unharmed by the sting of a poisonous serpent; he cures Publius and all the sick of Melita (Acts xxviii. 5-9): strikes Elymas blind (Acts xiii. 6-11).

MIR/ACLES asked and refused (Mark viii. 11; Luke xxiii, 8),

MIR'ROR. The women of Israel give their mirrors (King James has absurdly looking-glasses) to make the laver of brass (Ex. xxxviii. 8). Wisdom is the unspotted mirror of God's majesty (Wisd. vii. 26). Looking-glass (Isai. iii. 23) and glass (I Cor. xiii. 12; James i. 23) should also be mirror.

MI'SACH (Dan. iii. 12), or Misael (i. 7), one of (Matt. iv. 24; viii. 16; the three companions of Daniel, the former being the Chaldean name given him. He was one of the three cast into the fiery furnace. See ANANIAS.

> MIS'ERIES of human life (Job vii.; xiv.); they are the consequences of sin (Gen. iii. 16-19); described (Wisd. vii. 3; Eccles. iii. 19; ix. 3; Prov. xiii. 21; Ecclus. iii. 29).

> MI'SOR, a city in the tribe of Ruben, given to the Levites of the family of Merari (Jos. xxi. 30); supposed to be Mephaath (I Paral, vi. 78, 79).

> MIS'PHAT, the fountain of Misphat, "the same as that of Cades" (Gen. xiv. 7). It is the same as the Water of Contradiction (Num, xx. 13).

> MITE (Latin minutum), a coin, value 11/2 cents. The widow throws her mites into the treasury [Luke XXI, 2).

> MI'TRE, worn by Aaron (Ex. xxix. 6; Ecclus. xlv. 14), and his sons (Ex. xxix. 9; xxxix. 26, 30; Lev. viii. 13).

> MITHRIDA'TES, the son of Gazabar. Cyrus delivered the vessels of the temple to prince Sassabasar, by the hand of Mithridates (1 Esd. i. 8).

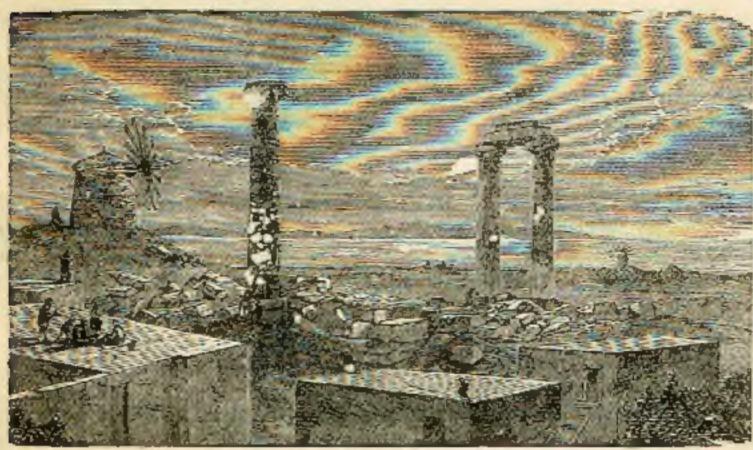
> MITHRIDA'TES. Beselam Mithridates writes against the Jews (1 Esd. iv. 7).

MIT'YLENE, capital of the island of Lesbos, visited by St. Paul on his way from Corinth to Jerusalem, A. D. 58 (Acts xx. 14).

MNA, fifteen sicles make a mna (Ezech. xlv. 12); the word is translated pound (3 Kings x. 17, etc.)

MO'AB, son of Lot and his eldest daughter (Gen.

MO'AB, the country of the Moabites, beyond the



MILETUS.

MICH EAS, one of the canonical books of the Old Testament, containing the prophecies of Micheas of Morasthi. He foretold the destruction of the ten tribes, and the destruction of Jerusalem. He foretold the coming of the Messias, his birth at Bethlehem, and the establishment of the church (Mich.)

MI'CHOL, daughter of Saul, promised to David (1 Kings xviii. 21); given to him in marriage (xviii. 27); saves him from Saul's anger by letting him down from a window and placing a figure in his bed (xix. 12); Saul afterward gave her as a wife to Phalti or Phaltiel (xxv. 44); David demands her from Isboseth, and she was restored to him (2 Kings iii. 13-16); she ridiculed David dancing before the ark of the covenant, and remains childless (vi. 16-23).

MID'WIVES, their courage saves the children of the Hebrews (Ex. i. 17).

MILE'TUS, a city of Ionia, St. Paul at (Acts xx. 15, 17); Trophimus left sick at (2 Tim. iv. 20). MILITARY MUSTERINGS among the Jews ()udg. vii. 1, 24; xii. 1; xix. 29; 1 Kings xi. 7, 9).

MIN'ISTERS OF THE GOSPEL, what is due them (1 Cor. iv.)

MIPHIB'OSETH, son of Jonathan and grandcon of Saul (2 Kings iv. 4); David favors him on possessed (Matt. xvii. 14; Mark ix. 16; Luke ix. 37);

17; Ps. lix. 10; cvii. 10; Isai. xv. 1-9; Jerem. xlviii. 1; Ezech. xxv. 8; Amos ii. 1; Soph. ii. 8).

MO'ABITES, a people descended from Moab, son of Lot. The Amorrhites conquer part of their country (Judg. xi. 13), which Moses conquered and gave to the tribe of Ruben. Moses spared the Moabites, and the Israelites were forbidden to attack them (Deut. ii. 9); Balac bribes Balaam to curse the Israelites (Num. xxii. 5; xxiii.); excluded from the temple (Deut. xxiii. 3); under Eglon they oppress the Israelites (Judg. iii. 12); David makes them tributary (2 Kings viii. 2); under Mesa they shake off the yoke of the kings of Israel (4 Kings i. 1; iii. 5); delivered into the hands of Israel (4 Kings iii. 24); make incursion into the land of Israel (xiii. 20); excluded from dignities (Deut. xxiii. 3; z Esd. xiii. 1); Ruth, a Moabitess (Ruth).

MO'DIN, a city in the tribe of Dan, on a mountain of the same name. It was the residence of Mathathias (1 Mach. ii. 1); near the sea (xiii. 29); Judas wins a

victory near Modin (2 Mach. xiii. 9-14); the tombs of the Machabees at (1 Mach. ii. 70; ix. 19; xiii. 25, 30; xiv. 4).

MO'LOCH, god of the Ammonites (Lev. xviii. 21; xx. 2); called also in some places Melchom (4 Kings xxiii. 13; 1 Paral. xx. 2; Jer. xlix. 1; Amos i. 15; Soph. i. 5); the Israelites forbidden to consecrate their children to Moloch (Lev. xviii. 21; xx. 2-5); children were sacrificed to it (4 Kings xvii. 31; Ps. cv. 37; Isai. lvii. 5; Ezech. xvi. 21; xxiii. 39); David captured a rich crown used on the idol 1 Paral. xx. 2).

MON'EY struck in Judea (1 Mach. xv. 6); silver weighed passed as money (Gen. xxiii. 15, 16; xxxvii. 28; xliii. 21; xxiv. 22).



MOLOCH.

[Ex. xiii. 4: 2 Esd. ii. 1), corresponding nearly to log an Israelite (Ex. ii. 11, 12; Acts vii. 23, 24);

fordan and the Dead Sea, on the banks of the river | March; Zio (April), (3 Kings vi. 1); Sivan (May), | afterwards when endeavoring to prevent two of his

Arnon; prophecies against it (Num. xxi. 29; xxiv. (Bar. i. 8); Thammuz (June); Ab (July); Elul countrymen from quarteling, he was reproached wast



MOSES' ROD CHANGED TO A SERPENT.

(August), (1 Mach. xiv. 27); Ethanim (September), | the death of the Egyptian (Ex. ii. 13, 14; Acts vii. (3 Kings viii. 2); Bul (October), 3 Kings vi. 38); Casleu (November), (2 Esd. i. 1; 2 Mach. i. 9); Thebat (December); Sebat (January); Adar (February), (Esther iii. 7; 1 Mach. vii. 43).

MORI'A, a mountain on which Solomon's temple was built (2 Paral. iii. 1).

MORT'IFICA'TION of the flesh inculcated (Rom. vi. 12; viii. 12; Gal. v. 16; Eph. iv. 22; Col. iii. 5; Tit. ii. 12; I Pet. ii. 1; iv. 6; Heb. xii. 1; 1 Cor. ix. 27).

MO'SA, son of Caleb (1 Paral. ii. 46).

MO'SA, son of Zamri, descendant of Jonathan (1 Paral, viii, 37; ix. 42, 43).

MO'SEL, a city mentioned by Ezechiel (xxvii. 19).

MOS'ERA, an encampment of the Israelites near Mount Hor, where Aaron died (Deut. x. 6).

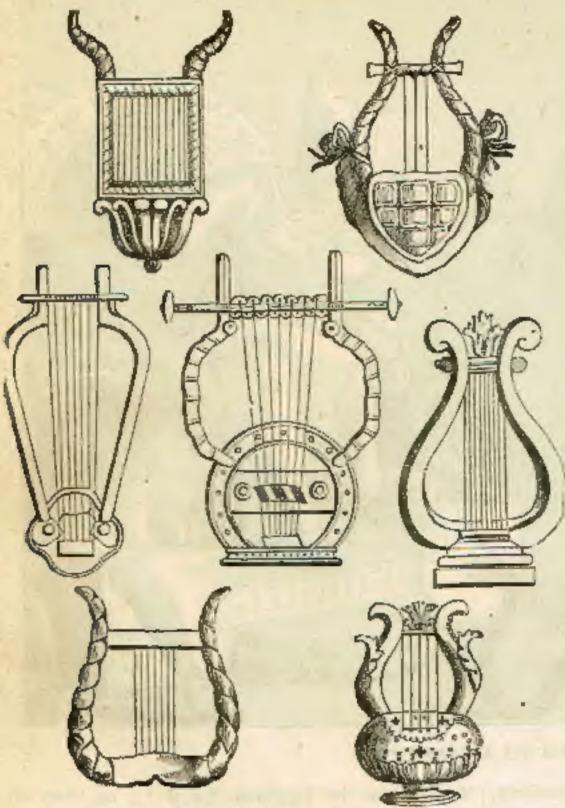
MOS'EROTH, an encampment of the Israelites (Num. xxxiii. 30).

MO'SOCH, sixth son of Japheth (Gen. x. 2).

MO'SES, son of Amram and Jochabed, of the tribe of Levi, was born in Egypt, 1571 R. C. His sister Mary and his prother Aaron were older than he. Some time before his birth Pharao, king of Egypt, ordered all male Hebrew children to be killed at their birth (Ex. i. 16); his mother concealed him for three months (ii. 2); and then placed him in a basket of bulrushes and laid it in the river Nile. The daughter of Pharao going to bathe saw the child, and compassionately esolved to adopt it. A Hebrew woman was called to nurse it, and was really Jochabed herself (9); the princess after three months took him and gave him the name Moses, and he was brought up at court and instructed in all the wisdom of the Egyptians (Acts vii. 20-22); when he was MONTHS of the Jewish year: Nizan or Abib forty years old ne slew an Egyptian who was oppress-

26-28); Moses then fled to Madian, and after defending the daughters of Raguel or Jethro, a priest, remained with him and married his daughter Sephora, who bore him two sons, Gersam and Eliezer (Ex. ii. 22); God appeared to him in a burning bush on Mount Horeb, and commanded him to assemble the ancients of Israel, and go with them to the king of Egypt and demand the release of his people (Ex. iii.); God gave him miraculous powers, and associated Aaron with him (Ex. iv.); Pharao refused to let the Israelites go, and oppressed them more grievously (Ex. v.); on which Moses smote Egypt with nine plagues, and finally with the death of their first-born (Ex. vii.-xii.); the Israelites escaped by observing the rite of the paschal lamb then instituted (Ex. xii.); he then led the Israelites out of Egypt after they had been there 430 years (xii. 40), to return to the land of Chanaan which God promised them (Ex. iii, 8; xiii. 5); he led them by the way of the desert, God showing the way by day in a pillar of cloud and by night in a pillar of fire (xiii. 18, 21); Pharao pursued them and overtook them at the Red Sea, which divided when Moses stretched forth his hand, allowing the children of Israel to pass through, but overwhelmed the Egyptian army when it followed (Ex. xiv.); Moses composed and sang a canticle to praise God (xv.); the people murmured for food, and God sent quails, also manna, a food which lasted for forty years (xvi.); when they murmured for water at Raphidim, Moses struck the rock and water came forth, but as he showed doubt, God declared that he should not enter the promised land (Ex. xvii.; Num. xx.); the Amalecites attacked them here but were defeated by the prayer of Moses (xvii. 8-14); Jethro here brought to Moses Sephora and her children (xviii. 5); Moses appointed judges over the people (25); he went up Mount Sinai, and received from God the

ten commandments on two tables of stone and directions for the government of the people, the worship of God and the ministry (Ex. xix.-xxxi.; Levit. |



ANCIENT MUSICAL INSTRUMENTS.

i.-xxvii.; Deut. i.-xxxii.); during his stay on the Phogor (xxxiv. 6); and his burialmountain the people induced Aaron to make a golden calf, which they worshipped. Moses descending threw down the tables of the law and broke them. Then, at the head of the Levites, he cut his way through the idolaters, killing 23,000 men (Ex. xxxii. 1-28); Moses then hewed two tables, on which God inscribed the commandments (Ex. xxxiv.; Deut. x.); | xiv. 13, 17; xxi. 7; Deut. ix. 18,



when he came down his face was radiant with light so that he had to cover it (Ex. xxxiv. 30); he caused the tabernacle, with the Ark of the Covenant, and

the altars, lavers, and table, as well as the vestments for Aaron and his sons, to be made as God had directed (Ex. xxxvi.-xxxix.; Num. viii.-x.); when the

> tabernacle was set up God filled it with his majesty (xl.); the people frequently murmured against Moses, and even Aaron and Mary joined, but God justified his servant (Num. xi.-xii.); when they approached the Promised Land, Moses sent spies from each tribe to reconnoitre the land, but they all except Josue and Caleb spoke so strongly against it that the people refused to advance; in consequence the people were condemned to wander in the desert for forty years, and of all who came out of Egypt only Josue and Caleb lived to enter the Promised Land (Num, xiii.; xiv.); Moses condemned Core, Dathan, and Abiron, who rebelled against Aaron, and they were swallowed up alive (Num. xvi.); he defeated Arad, king of Chanaan, at Horma (Num. xxi. 3); Sehon, king of the Amorrhites, at Jasa (23); Og, king of Basan, at Edrai (33-35); the king of Moab, and the kings of the Madianites (xxii.; xxxi. 8); when the people were bitten by fiery serpents, he set up a brazen serpent, and all who looked on it were cured (Num, xxi. 9); Moses allotted lands to the tribes of Ruben, Gad, and half of Manasses, on the east side of Jordan (Num. xxxii.); he blessed the people, and having seen the Promised Land from Phasga, on Mount Nebo, and died there at the age of 120 (Deut. xxxiii.-xxxiv.); he was buried in the val- 1. 39, 65). ley of Moab over against

place is unknown to man. The archangel Michael disputed with the devil for his body (Jude 9); Moses prayed constantly for his people (Ex. xiv. 15; xvii. 4, 11; xxxii. 11, 13, 31; Num. xi. 2;

26); he is praised (Deut. xxxiv. 7, 8, 10; Ecclus. xlv. 1); he appears with Elias at the Transfiguration of our Lord (Matt, xvii. 3); he is the first of the inspired writers, having prepared the Pentateuch, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

MOUNT AB'ARIM, one of a chain of mountains connected with Phasga and Nebo, extending from the mountains of Galaad to the plains of Moab (Num. xxvii. 12-14; Deut. xxxii- 49-52).

MOUNT of AM'ALECH, in the tribe of Ephraim (Judg. xii. 15).

MOUNT CAL'VARY, the place of our Lord's crucifixion (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17).

MOUNT CAR MEL, on

the Mediterranean, between Dora and Ptolemais, in | the tribe of Aser (Jos. xix. 26); Elias confounds Judg. iii. 3; 3 Kings iv. 33; 4 Kings xiv. 9 - 2 Paran the priests of Baal at Mount Carmel by drawing down | ii. 8; I Esd. iii. 7, etc.) See LIBANUS.

fire from heaven (3 Kings xviii.); Eliseus goes to Mount Carmel (4 Kings ii. 25); its beauty a type (Amos i. 2; ix. 3).

MOUNT EPHRAIM (Jos. xxiv. 30; Judges ii. 9; 2 Paral. xix. 4).

MOUNT ENGAD'DI, near the Dead Sea (Jos. xv. 62).

MOUNT GA'AS, in the tribe of Ephraim (Jos. xxiv. 30; Judg. ii. 9).

MOUNT GAR'AZIM, where the Samaritans had their temple.

MOUNT GEL'BOE, in the plain of Jezrael, where Saul and his sons perished in battle (I Kings xxxi. 1; 1 Paral. x. 1; 2 Kings i. 6).

MOUNT HE'BAL, near Garizim, curses invoked at (Deut. xi. 29; xxvii. 13); Josue built an altar there (Jos. viii. 30). .

MOUNT HER'MON, beyond the Jordan, near Libanus (Deut. iii. 8; Jos. xi. 3; xii. 4; xiii. 5; Judg. iii. 3; I Paral. v. 23; Ps. lxxxviii.; cxxxii. 3; Cant. iv. 8).

MOUNT HOR, in Edom or Idumea (Num. xx. 22); the Israelites at (xx.; xxi.); Aaron dies there (xxxiii, 38; Deut. xxxii, 50).

MOUNT HO'REB, near Sinai, in Arabia Petræa. God appears to Moses in a burning bush on (Ex. iii. 1; Deut. i. 2); the Israelites at (Ex. xxxiii.; Deut. i., iv., xviii.; 3 Kings viii., xix.); Moses draws water from the rock (Ex. xvii. 6); God makes a covenant with the Jews at (Deut. v. 2); Elias reaches it by miraculous food (3 Kings xix. 8).

MOUNT'AINS OF JUDA, the mountains in the south of their territory tending to Idumea (Luke



THE MUSTARD OF PALESTINE.

MOUNT LIB'ANUS (Deut. i. 7; Jos. i. 4;

MOUNT MORI'A, on which the temple was built (2 Paral. iii. 1).

MOUNT NE'BO, part of the mountains of Abarim. Moses died there (Num. xxxii. 3; Deut. xxxiv. 1).

MOUNT OF OLIVES or OLIVET, near Jerusalem (Zach. xiv. 4); our Lord arrives at (Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John viii. 1); while sitting on he foretells the destruction of

Jerusalem (Matt. xxiv. 3; Mark xiii. 3); he passes the night on (Luke xxi. 37); received with hosannas and palms on descending from it (Luke xix. 37); he went to it after the Last Supper (Matt. xxvi. 30; Mark xiv. 25; Luke xxii. 39); ascends to heaven from (Acts 1. 12).

MOUNT PHA'RAN, in Arabia Petræa (Gen. xiv. 6; Deut. i. 1).

MOUNT PHAS'GA, beyond the Jordan (Num. xxi. 20); Dent. xxxiv. 1).

MOUNT SEIR or EDOM (Gen. xiv. 6).

MOUNT SEMERON, on which Samaria was built (2 Paral, xiii. 4).

MOUNT SI'NAI, in Arabia Petræa (Deut. xxxiii. 2), where Moses received instructions and the tables of the law from God. Spiritual meaning of (Gal. iv. 24).

MOUNT SI'ON, on which the city of David was built (Deut. iv. 48).

MOUNT THA'BOR, in upper Galilee, north of the Great Plain (Judg. iv, 6); it is generally regarded as the scene of the transfiguration of our Lord; it was in the tribe of Zabulon (Jos. xix. 22; 1 Paral. vi. 77); Barac defeats Sisara there (Judg. iv. 14); referred to (Ps. lxxxviii. 13; Jerem. xlvi. 18; Osee v. 1).

MOUNT'AIN, our Lord's sermon on the (Matt. v.-vii.); our Lord is tempted by Satan on a mountain (Matt. iv. 8); he is transfigured on a mountam (Matt. zvii. 1; Mark ix. 1); he retires on a mountain to pray (Matt. xiv. 23; Mark vi. 46; Luke vi. 12); he enters Jerusalem in triumph from Mount Olivet (Luke xix 37); he is crucified on the moun-

John xix. 17); ascends to heaven from a mountain (Acts i, 12).

MOURN/ING OF EGYPT, a place so called (Gen. l. 11).

clean (Lev. xi. 29); Azotus overrun with mice (1 golden mice according to the number of their cities 2; xix. 7; John vi. 41; Acts vi. 1; 1 Cor. x. 10; Jude 16). to pieces (1 Kings xi. 1-11); Nass subsequently

in order to be delivered (vi. 18); Inraelites compared to mice (Judith xiv. 12); those who ate them to be consumed (Isai, lxvi. 17).

MUR'DER, forbidden, committed, punished (Gen.iv.; ix. 5, 6; xxxvii. 18; Ex. xx. 13; Lev. xxiv. 17; Deut. xix. 11; xxvii. 24; 2 Kings iv. 7, 12; 3 Kings ii. 5; 4 Kings xxi. 16; Prov. vi. 17; xxviii. 17; Ecclus. xxxiv. 27; Lam. iv. 13; Ezech. xi. 6; xxii. 2; xxiv. 6; Osee iv. 2; Matt. xix. 18; xxiii.

MU'SICAL INSTRUMENTS, the harp and organ invented (Gen. iv. 21); trumpets used in divine worship (1 Paral. xvi. 42); psalteries, harps. cymbals (xv. 16-21; 2 Paral, xxix. 25; Ps. xxxii. 3. xci. 4; cvii. 3; cl. 3-5); timbrel (Ex. xv. 20; Ps. lxxx. 3); flute, sackbut and symphony (Dan. iii. 5).

MUS/TARD SEED, parable of the (Matt. xiii. 31; Luke xvii. 19; Mark iv. 31); faith as of a mustard seed (Matt. xvii, 19; Luke xvii. 6).

MYRRH, used in sacred oils (Ex. xxx. 23); as a perfume (Esth. ii. 12; Ps. xliv. 9; Cant. f. 12;) one of the gifts offered to our Lord by the wise men (Matt. ii. 12); offered to our Lord on the cross (Mark xv. 23); used in embalming him (John xix, 39).

MYRTLE TREES, visior of the (Zach. i. 8).

MYS'IA, a province in Asia Minor. St. Paul preached there (Acts xvi. 7, 8).

MYS'TERY of the kingdom of God confided to the apostles only (Matt. xiii. 11; Mark xiv. 11; Luke viii. 10); the apostles made the dispensers of the mysteries of God (I Cor. iv. 1); the mystery of faith (1 Tim. iii. 9); the mystery of God complete (Apoc. x. 7).

NA'AMA, an Ammonitess, wife of Solomon, and mother of Roboam (3 Kings xiv. 21; 2 Paral. xii. 13).

NA'AMAN, general of the armies of Benadad, king of Syria, highly esteemed, but a leper (4 Kings v.); one of his. slaves, a Jewish girl, induces him to go to the prophet Eliseus, who bade him bathe seven times in the Jordan. He aid it reluctantly, but was cured. He became a worshipper of the one true God. His leprosy passed to Giezi, the prophet's servant, in punishment of nis avarice and falsehood (4 Kings v.; Luke iv. 27).

NA'AMATHITE, Sophar, one of Job's friends, is called "the Naamathite," but whether from the name of a tribe or town is unknown (Job ii. 11; xi. 1; xx. 1; xli. 9).

NA'ARATHA, a city in the tribe of Ephraim (Jos. xvi. 7).

NAA'RIA, fifth son of

NA'AS, king of the Ammonites, besieged Jahes, of Galaad (I Kings xi. I), and demanded that every man should put out one eye. They sent for aid to Saul, who by threat of extirpation to all who did not rally to him, raised an army and cut the Ammonite army

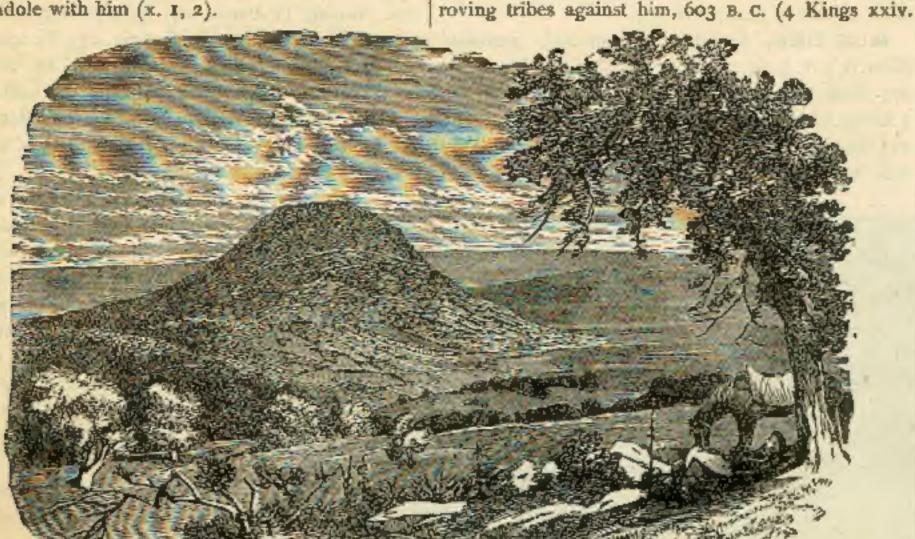


SACRED MUSIC AND ITS PATRONESS-SAINT CECILIA.

tain (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; 35; John viii. 44; Rom. xiii. 9; Gal. v. 21); the Sechenias (1 Paral. iii. 22); he was one of the leadlaw permits killing a night robber (Ex. xxii. 2); law ers of the 500 Simeonites who extirpated the Ameleas to involuntary killing (Deut. xix. 4; Jos. xx. 3); cites of Mount Seir (iv. 41). concealed murders (Deut. xxi, 1).

MUR MURERS, their guilt and punishment (Ex. MOUSE, MICE, rodent animals, classed as un- xiv. 11; xv. 24; xvi. 2-8; xvii. 3; Num. xi. 1; xii. 1, 9, 10; xiv. 2, 20; xvi. 3; xvii. 13; xx. 2; xxi. 5; Deut. Kings v. 6); the Philistines send to the Israelites i. 27; Joz. ix. 18; Wisd. i. 11; Matt. xx. 11; Luke xv. tary, and on his rebellion three years after, sent

showed kindness to David (2 Kings x. 2), so that on | xxxv.; xxxvi. 4-6); he left him, however, as tribuhis death David sent ambassadors to his son Hanon to condole with him (x. 1, 2).



MOUNT NEBO

NA'AS, father of David, Abigail and Sarvia (2 | 2); in the second year of his reign he had a mys-Kings xvii. 25); the same as Isai or Jesse (2 Kings | terious dream, which Daniel, a captive, interpreted xvii. 25; 1 Par. ii. 13).

NAAS'SON, a place in the tribe of Nephthali (Tob. i. 1).

NAB'AJOTH, oldest son of Ismael (Gen. xxv. 13; xxviii. 9; xxxvi. 3; 1 Par. i. 29; Isai. lx. 7).

NA'BAL, a rich man of the tribe of Juda, and house of Caleb, living in the wilderness of Maon. He refused provisions to David, and escaped David's vengeance by the intercession of Abigail. He died soon after apparently of fright at the danger he had incurred (1 Kings xxv. 2-38).

NA'BO, an idol of the Babylonians (Isai, xlvi. 1; Jerem, xlviii, 1).



NABO -Assyrian Statue In British Museum.

NA'BOTH, an Israelite of Jezrahel. He refused to sell his vineyard to king Achab. Jezabel had Naboth falsely accused of blasphemy and treason, unjustly condemned and put to death. Achab then seized the vineyard, but Elias denounced the judgments of God on Achab and Jezabel (3 Kings xxi. I-24).

NAB UCHODO-NOSOR (Saosduchin), king of Ninive, defeats Arphaxad, king of the Medes (Judith i. 5); sends Holosernes to reduce the nations to him (ii. I); his army defeated before Bethulia (XV. 1).

NAB'UCHODO-NOSOR, king of Babylon. He recon-

quered Charcamis from Nechao, king of Egypt, and took Jerusalem, carrying away captive Joakim, whom Nechao had put on the throne (2 Paral.

(Dan. i. 1-44); Joachim, king of Juda, having revolted, Nabuchodonosor besieged and took Jerusalem, and carried off the king, and all but the poorest of the people, and all the treasures and vessels of the temple, 599 B. C. He left Sedecias as king, but he too revolted, and Nabuchodonosor again besieged the city, and after suspending the siege to meet and defeat Pharao Ephree, took Jerusalem, and destroyed the city and temple, 588 s. C. (4 Kings xxv. 11; Jerem. xxxix. 10). He reduced Sidon, Moab, Ammon, Edom and Tyre (Jerem. xlviii., xlix.; Ezech. xxvi.; Isai. xiv. 2, 8); he conquered Egypt, 571 B. C. (Ezech. xxix. 17-20); Daniel explained another mysterious dream (Dan. iv. 1); in 569 B. C. he was stricken with insanity, and ate grass like a beast, and was not restored for seven years (Dan. iv. 26-30); on his recovery he erected a golden statue, and cast the three Hebrew children into a fiery furnace for refusing to worship it (Dan. iii.) He died 562 B. C.

NAB'UTHEANS, a tribe in the desert, friendly to the Machabees (1 Mach. v. 25; ix. 35).

NAB'UZARDAN, general of Nabuchodonosor, destroyed the temple and walls of Jerusalem, and carried off the remnant of the people (4 Kings xxv. 8; Jerem. xxxix. 9, 11); on the death of Godolias, he ravaged Judea, and reduced the Ammonites (Jer. Iii. 30).

NA'CHON. Oza was struck for his rashness at the floor of Nachon (2 Kings vi. 6).

NA'CHOR, son of Sarug, and father of Thare (Gen. xi. 22).

NA'CHOR, son of Thare (Gen. xi. 27).

NA'DAB, eldest son of Aaron, struck dead for offering fire not taken from the altar, 1490 B. C. (Lev. x, 1-3; Num. iii, 4).

reigned two years, B. C. 954-2, and was assassinated by Baasa, at the siege of Gebbethon (3 Kings xiv. 20; xv. 25-28).

NAHA'LIEL, one of the encampments of the Israelites in the desert (Num. xxi, 19).

NAHAS'SON, son of Aminadab (Ruth iv. 20); prince of the tribe of Juda on leaving Egypt (Num. i. 7; ii. 3; vii. 12).

minor prophets. He was a native of Eleese or Elcesai, supposed to be a town in Galilee. He prophesied after the captivity of the ten tribes, and foretold the destruction of Ninive.

NA'HUM. One of the canonical books of the Old Testament, containing the prophecies of Nahum (Nah.)

NA'IM, a village in Galilee, near Hermon, where our Lord raised to life the widow's son, whom they were carrying to the grave (Luke vii. 11-18).

NA'JOTH, a place near Ramatha. David fied to it from Saul (1 Kings xix, 19); Samuel dwelt there with the sons of the prophets (23).

NA/KED. It is an obligatory work of mercy to clothe them (Isai. lviii. 7; Ezech. xviii. 7; Tob. i. 20; Matt. xxv. 36, 38).

NAME. The name of God to be reverenced, and not taken in vain (Ex. xx. 7; Deut. v. 11; xxviii. 58; Ps. cx. 9; Mich. iv. 5; 1 Tim. vi. 1).

NAME of Jesus announced by an angel (Matt. i. 21; Luke i. 31); given to him at his circumcision (Matt. i. 25; Luke ii. 21); the power of the name of Jesus (Phil. ii. 9, 10); miracles wrought in the name of Jesus (Acts iii, 6; iv. 10; xix. 13); all our works to be done in the name of (Col. iii. 17); baptism in the name of (Acts viii. 12, 16).

NANE'A, a Persian goddess. Antiochus Epiphanes endeavored to plunder her temple at Elymais, but his emissaries with their leader were entrapped and slain (2 Mach. i. 13-16; 1 Mach. vi. 1-4).

NARCIS'SUS, St. Paul mentions his household as converts (Rom. xvi. 11).

NA'THAN, a prophet; sent to David to prevent his building the temple (2 Kings vii. 4; I Paral. xvii. 1); reproves him for his adultery and murder (2 Kings xii. 4;); induces David to anoint Solomon as king (3 Kings i.); wrote an account of the reigns of David and Solomon (1 Paral, xxix, 29; 2 Paral, ix, 29; xxix, 25).

NA'THAN, son of David and Bethsabee (2 Kings v. 14); and father of Mathatha (Luke iii. 31).

NA'THAN, brother of Joel, one of David's brayest warriors (2 Kings xxiii. 36; 1 Paral. xi. 38).

NA'THAN, one of the leading Jews who returned with Esdras from Babylon, and was sent by him to Eddo (1 Esd. viii, 16).

NATHAN'AEL, prince of the tribe of Issachar in the exodus (Num. i. 8; vii. 18).

NATHAN'AEL, fourth son of Jesse, and brother of David (1 Par. ii. 14; 1 Kings xvi. 6, 8, 9).

NATHAN'AEL, a doctor of the law, sent by Josaphat through his kingdom to instruct the people (2 Paral. xvii. 7).

NATHAN'AEL, a disciple of our Lord. Philip told him that they had found the Messias, and our Lord showed his knowledge of him (John i. 45-49); our Lord appeared to him after his resurrection (xxi. 2). Many think him to be the same as Bartholomew, which is only a patronymic name.

NATHANMELECH, eunuch of king Manas ses, having charge of the chariots consecrated to the sun (4 Kings xxiii. 11).

NATHIN'ITES, men given by David and the NA'DAB, son of Jeroboam, king of Israel. He princes for the service of the Levites (1 Esd. viii. 20; ii. 58).

NAZ'ARETH, in Galilee, in the tribe of Zabulon, on the side of Thabor. Here our Lord resided most of his life, from his return from Egypt to the commencement of his public ministry (Luke ii. 51; iv. 16); he preached in the synagogue (iv. 16); the people would not hear him, but attempt to kill him (30). In the inscription placed by Pilate on the NA'HUM, the Eleesite, the seventh of the twelve cross, he is called of Nazareth (John xix. 19).

NAZ'ARITES, persons bound to God by vows Gen. xlix. 26; Num. vi. 18-21; Judg. xiii. 5, 7; zvi. 17; Matt. ii. 23; Acts zviii. 18); abstinence practised by them (Judg. xiii. 7; Amos ii. 12; Num. vi. 3).

NEAP'OLIS, a city in Macedonia, visited by St. Paul (Acts xvi. 11).

NEB'AHAZ, god of the Hivites (4 Kings xvii. 31).

NE'BO, a mountain in Moab where Moses died (Deut, xxxiv. 1).

NECHA'O, king of Egypt, conquered Carchamis, the Promised Land was viewed by Nahabi, son of

and killed Josias, king of Juda, in battle at Mageddo 610, B. C. (4 Kings xxiii. 29, 30; 2 Paral. xxxv. 20); he deposed Joachaz at Rebla, and made Eliacim king, calling his name Joakim (4 Kings xxiii. 33-35; 2 Paral, xxxvi, 3, 4); he is defeated by Nabuchodonosor (4 Kings xxiv. 7).

NE'HELES'COL, the torrent of the cluster of grapes, the point reached by the spies, and called so from the immense cluster they found (Num, xiii. 25).

NEHEMI'AS, son of Helchias, born at Babylon during the captivity. He was of a priestly family (2 Mach. i. 18, 21; 2 Esd. i. 1; x. 1); he is called Athersatha (I Esd. ii. 63; 2 Esd. vii. 65); he fasted, prayed, and humbled himself before the Lord to obtain from the king permission to rebuild Jerusalem. King Artaxerxes noticing his sadnes: asked the reason, and granted his request. He went to Jerusalem, and finding the people well disposed, showed

his authority, and they began to rebuild the walls. Vapsi (xiii. 15); Moses promised it abundance, and | Christ, namely, the four gospels, the Acts of the Apos-Sanaballat, and other enemies of the Jews, endeav- the possession of the sea and the south (Deut. xxxiii. ored to thwart the plan and kill him; but the work 23); its share in the Promised Land was the sixth lot, were then dedicated, and the Feast of Tabernacles celebrated (viii., xii.); as much of the city within the walls was unoccupied, he drew many into the city, and corrected many abuses (xi.); he compelled those who had married heathen women to dismiss them, provided for the maintenance of the priests, and the observance of the Sabbath, and all the people publicly renewed the covenant with the Lord (ix., x., xiii.); the fire of temple had been hidden in a well; water poured from this by Nehemias on the altar restored the sacred fire (2 Mach. i. 18); he also coltected the sacred books (ii. 13, 14); he returned to Babylon to obey the king's orders (2 Esd. v. 14; xiii. 6), but is said to have died at Jerusalem, 424 B. C. The second book of Esdras bears the name of Nehemias, and seems drawn from the commentaries of Nehemias mentioned in 2 Mach. ii. 13.)

NEIGH'BOR. Who is our neighbor? (Luke x. 29); we are to love our neighbor as ourself (Matt. v. 43; xxii. 39; Mark xii. 31; Rom. xiii. 9); he that loveth his neighbor sulfilleth the law (Rom. xiii. 8); we are not to judge our neighbor (James iv. 13).

NEM'ROD, son of Chus, a stout hunter before the Lord (Gen. x. 8, 9); he founded the kingdom of Babylon (x.); it included Arach, Achad, and Chalanne in the land of Sennaar.

NE'OPHYTE, one newly converted, not to be made a bishop (I Tim. iii. 6.)

NE'PHI, or NEPHTHAR, the place where the Isai. xxxiv. 13; Osee ix. 6). fire from the altar had been hidden, and whence the

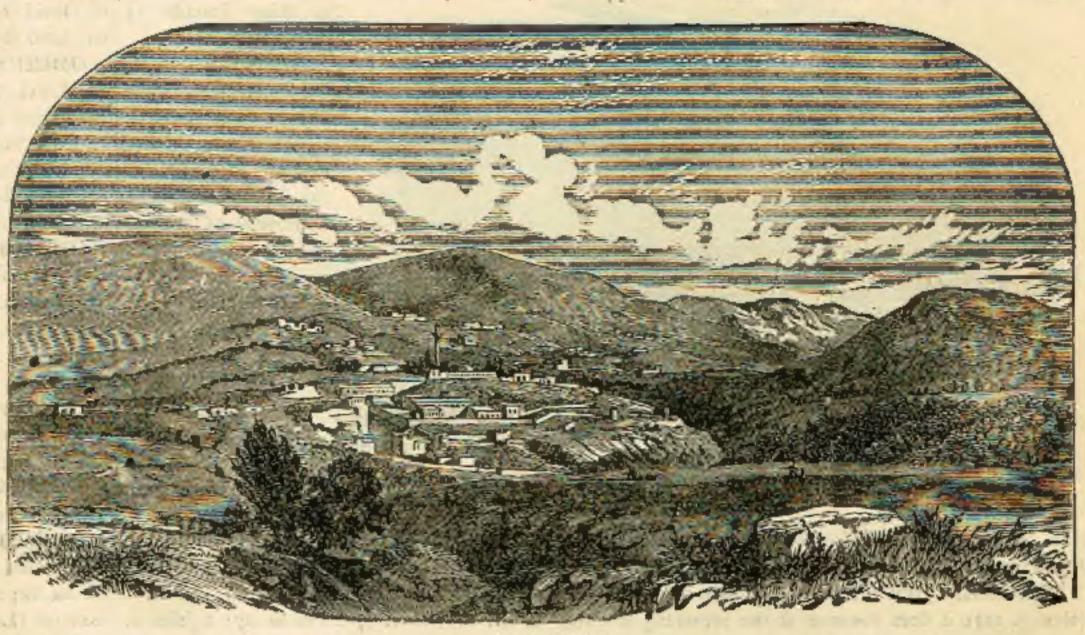
water rekindled the fire at the prayer of Nehemias (2 Mach. i. 36).

NEPH'THALI, sixth son of Jacob, born of Bala, Rachel's handmaid (Gen. xxx. 8); his sons were Jasiel, Guni, Jeser, and Sallem (Gen. xlvi. 24); Jacob, in blessing him, says: Nephthali, a hart let loose and giving words of beauty (Gen. xlix. 21).

NEPH'THALI, the tribe of. On leaving Egypt it numbered 53,400, and at Settim 45,400, men able to bear arms (Num. i. 42, 43; xxvi, 50). Their prince was Ahira, the son of Enan (Num. ii. 29);

and began with a new moon. Sacrifices were appointed for this time (Num. xxviii.11-15; x. 10; 1 Paral. xxiii. 31; 4 Kings iv. 23; Ezech. xlv. 17; that of the month Tizri was most solemn (Lev. xxiii. 24; Num. xxix. 1); God rejected the new moons on account of their sins (Isai. i. 14); Judith did not fast on the new moons, being holidays (Judith viii. 6).

NEW TEST'AMENT, the new covenant in the blood of our Lord, foretold (Jer. xxiii. 3); Christ the intermediator by his blood (Matt. xxvi. 28; Heb. ix. 15; xii. 24; xiii. 20). The term is used to comprise the collected canonical books since the birth of



NAZARETH.

was completed (2 Esd. i.-vi.); the walls and gates on the Jordan, bounded by Zabulon on the south, Aser on the west, and Juda on the east (Jos. xix. 32); they failed to exterminate the Chanaanites (Judg. i. 33); with Zabulon they defeat Jabin's army under Sisara (Judg. iv. 6); they were the first to be carried captives to Assyria (4 Kings xv. 29); Isaias predicted that they should see the light of the Messias (Isai. ix. 1); and our Lord preached frequently in the territory of Nephthali (Matt. iv. 13, 15). See Tobias.

> NE'REUS, a disciple of St. Paul (Rom. xvi. 15). NER'GEL, a god of the Cuthites, worshipped at Samaria (4 Kings xvii. 30).

> NER/EGEL and SERESER, mentioned among the princes of Babylon (Jer. xxxix. 3, 13).

> NE'RO, Roman emperor, some of his household received the faith (Phil. iv. 22). St. Paul appealed to him when arrested in the temple of Jerusalem (Acts xxv. 10-12); and appeared before him (2 Tim. iv. 16, 17). According to tradition, Nero put St. Peter and St. Paul to death.

> NES'ROCH, a god of the Assyrians, in whose temple Sennacherib was slain by his own sons (4 Kings xix. 37; Isai. xxxvii. 38).

> NET. The parable of the net (Matt. xiii. 47); the net is mentioned in Exodus xxvii, 4; the apostles leave their nets (Matt. iv. 18, 20; Mark i. 18); their nets breaking at the miraculous draught of fish (Luke v. 6).

> NETTLES, a stinging plant (Prov. xxiv. 31;

tles, Epistles of St. Paul, St. James, St. Peter, St. John, St. Jude, and the Apocalypse.

NICA'NOR, son of Patroclus (2 Mach. viii. 9); commander of the elephants under Antiochus Epiphanes, made governor of Judea (xiv. 12); sent into Judea by Lysias (1 Mach. iii. 38, 39; 2 Mach. viii. 9, 10); but was defeated by Judas with the loss of 9,000 men (2 Mach. viii. 24); Nicanor was sent again about four years later, and endeavored to entrap Judas, but was again routed at Capharsalama (1 Mach. vii. 26-32); he threatened to destroy the temple if Judas was not given up (33-35); being reinforced, he again met Judas at Adarsa, where he was defeated and slain (39-43) 161 B. C.

NICA'NOR, one of the seven deacons appointed at Jerusalem soon after the descent of the Holy Ghost (Acts vi. 5, 6).

NICODE MUS, a Pharisee and disciple of Christ. He is called by St. John "a ruler of the Jews" (John iii. 1); and by our Lord "a master in Israel" (iii. 10); he came to our Lord by night and was instructed by him (iii. 1-21); when the Pharisees sent ministers to arrest our Lord, Nicodemus protested against judging any one unheard (vii. 50); they asked him whether he was a Galilean (52); after our Lord's crucifixion, he took a mixture of myrrh and aloes and went with Joseph of Arimathea, took down his body, bound it with spices, and laid it in the sepulchre (xix, 39-42).

NICOLA/ITES, early heretics mentioned by St. John (Apoc. ii. 6, 15).

NIC'OLAS, a proselyte (that is, a Gentile con-NEW MOON. The Hebrew months were lunar verted to Judaism) of Antioch. He was one of the seven deacons chosen at Jerusalem after the descent of the Holy Ghost (Acts vi. 5).

NICOP'OLIS, a city of Epirus, where St. Paul passed the winter of A. D. 64, and to which city he summoned Titus (Tit. iii. 12).

NI'GER, surname of Simon, one of the prophets and doctors at Antioch (Acts xiii. 1).

NILE, the famous river of Egypt (Gen. xv. 18; 3 Kings viii. 65; 4 Kings xxiv. 7; Amos ix. 5); Isaias alludes to its fertilizing the country (xxiii. 3); Josue calls it the troubled river that watereth Egypt

overcome with wine (ix. 25); he lived 350 years after the flood, and died at the age of 950 (28, 29); St. Peter calls him a preacher of divine justice (2 Pet. ii. 5); and the son of Sirach praises him (Ecclus. xliv. 17).

NOE'MA, sister of Tubalcain; is one of the four antediluvian women mentioned by name (Gen. iv. 22).

NOE'MI, a Moabitess, widow of Elimelech, and mother-in-law of Ruth (Ruth i. 2-iv. 17).

NOHEST'A, daughter of Elnathan, wife of king

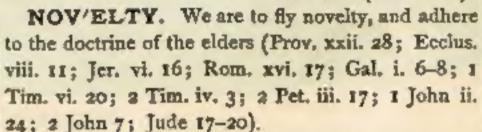
Joachim, and mother of king Joachin (4 Kings xxiv, 8).

NOHEST'AN, the name given in the days of king Ezechias to the brasen serpent made by Moses (Num. xxi. 8), and which he destroyed, as it was worshipped (4 Kings xviii. 4).

NO'PHE, a city of the Moabites (Num. xxi. 30).

NO/PHETH, a province (Jos. xvii. 11).

NORTH, a Jewish priest making offerings was required to face the north (Lev. i. 11).



NUM'BERING AND GENEALOGY of the descendants of Adam (Gen. v. 1); of the descendants of Sem, Cham and Japheth (x. 1); of Nachor (xxii. 20); of Abraham by Cetura (xxv. 1); of Ismael (xxv. 12-17); of Jacob and his sons when he went to Egypt (xlvi. 8); of the Israelites in Egypt (Ex. i. 1); of the princes of Israel (vi. 14); of the articles intended for the worship of God (xxxix.); of men able to bear arms (Num. i. 1-46); of the tribe of Levi (iii. 1; iv. 2; xxvi. 57); of the heads of families at Mount Sinai (x. 13); of men twenty years old and over (xxvi. 4); of booty taken (xxxi. 26); of kings conquered by the people of God (Jos. xii. 1); of cities captured (xv.); the numbering of the people by David is punished by God (2 Kings xxiv.; I Paral. xxi. 5); of Asa's officers and troops (2 Paral. xiv. 8); of the people of the kingdom of Juda carried captive to Babylon (4 Kings xxiv. 14-16; xxv. 11; 2 Paral. xxxvi. 20); of those who returned from Babylon to Jerusalem under Cyrus (1 Esd. ii. 1-62); of those with Esdras under Artaxerxes (viii. 1-16); of those who married heathen women (x. 17, 44); of those who rebuilt the walls of Jerusalem (2 Esd. iii, 1); of those who returned with Zorobabel (vii. 6); of those who renewed the covenant (ix. 1); of those who settled in Jerusalem (xi. 3); a census of all nations under the Roman sway ordered by Augustus (Luke ii. 2); mysterious numbering of the elect (Apoc. vii. 4-8).

NUM'BERS, canonical book of the Old Testament, one of the five books of Moses (Num.)

NUNC DIMITTIS, the canticle of the holy old man Simeon in the temple at the Presentation of our Lord (Luke ii. 29).



THE NILE AT LUXOR.

(xiii. 3); Jeremias speaks of the troubled water of Egypt (ii. 18). The name Nile is in Isaias xxiii. 23.

NIN'IVE, a great city of Assyria, built by Assur (Gen. x. 11); it does penance at the preaching of Jonas (Jon. iii. 5); Sennacherib slain in (4 Kings xix. 36; Isai. xxxvii. 37); Nabuchodonosor reigns in (Judith i. 5); the Israelites were taken to as captives (Tob. i.); its destruction or desolation foretold (Tob. xiv. 5; Nah. i.; Soph. ii. 13); on the day of judgment it will condemn the Jews (Matt. xii. 41).

NI'SAN, one of the months of the Jewish year, called in the earlier books Abib; but Nisan in 2 Esd. ii. 1; Esther iii. 7, 12; xi. 2.

NI'TRE, an alkali mentioned (Prov. xxv. 20; Jerem. ii. 22).

NOADI'AS, a false prophet, who endeavored to thwart Nehemias (2 Esd. vi. 14).

NOBE, a priestly city. David here received from Achimelech loaves of proposition and the sword of Goliath (1 Kings xxii. 9; xxi. 1).

NO'DAB aided Ruben, Gad and Manasses against the Agarites (1 Paral. v. 19).

NO'E, son of Lamech, born 2948 B. C. (Gen. v. 28, 29); he begat Sem, Cham, and Japheth (v. 31; vi. 10); in the general wickedness, Noe found grace before the Lord (vi. 8); he was a just and perfect man, and walked with God (9); by God's command he built an ark, and entered it with his wife, his sons and their wives, and a certain number of all animals and birds (vi. 13-22; vii. 1-16); and they were preserved from the deluge which covered the whole earth (vii. 17-24); when the ark rested on the mountains of Armenia, he sent out a raven, and then a dove, but waited for God's direction to leave the ark. His first act was to build an altar, and offer a sacrifice to God (viii. 16-22); God blessed Noe, gave him certain precepts, and established a covenant with him (ix. 1-17); Noe cursed Chanaan, son of Cham, for disrespect to him when unwittingly Lord (Luke ii. 29). OAK OF WEEPING. Debora, nurse of Rebecca, buried under it (Gen. xxxv. 8); Josue renews the covenant of the people with God under the oak of Sichem (Jos. xxiv. 26); the oak of Basan (Ezech. xxvii. 6).

OATH. Covenant between Isaac and Abimelech bound by oath (Gen. xxvi. 31); the force of an oath (Ex. xxii, 11; Lev. v. 4; vi. 3; Num. xxx. 3; Deut. i. 35; vii. 8; Jos. ii. 17; vi. 22). The oath of the children of Israel at Maspha (Judg. xxi. 1, 18); the breaking of an oath punished (3 Kings viii. 31).

O'BED, son of Booz and Ruth, and grandfather of David (Ruth iv. 21, 22); one of the ancestors of our Lord (Matt. i. 5).

OBED'EDOM, son of Idithun, a Levite (I Paral. xvi. 38); after the death of Oza, David placed the Ark of the Covenant in the house of Obededom (2 Kings vi. 10–12; I Paral. xiii. 13); God blessed him with a numerous family (I Paral. xxvi. 4); Obededom and his sons were appointed doorkeepers of the temple (I Paral. xv. 18, 21).

OBE/DIENCE to God rewarded (Gen. xii. 4; xvii. 9; xxvi. 5; Ex. i. 17; xix. 5; xx. 6; xxiii. 22, 25; Lev. xx. 22; xxvi. 3; Deut. iv. 40; vii.; xi.; xiii. 4; xvii. 19; xviii. 15; xxiv. 8; xxvii. 10; xxviii. 1, 12; Jos. xxi. 43; I Kings xii. 14; 4 Kings x. 30; 2 Paral. vii. 17; Prov. i. 8, 33; xv. 31; Ecclus. xxxv. 7; Isai. i. 19; xlviii. 18; lv. 2; Jer. vii. 23; xi. 4; xvii. 24; xxxv.; Dan. iii.; 2 Mach. vii. 30; Matt. iv. 19; vii. 24; viii. 21; xv. 3; Luke v. 4; x. 16; John ii. 7; Acts iv. 19; v. 29; Rem. xvi. 19; Phil. ii. 8, 12; 1 Thess. iv. 1; 1 Pet. i. 14; Jam. i. 22).

OBE/DIENCE to superiors (Prov. xxi. 28; xxv. 12; Ecclus, iii. 7; Rom. i. 30; Eph. vi. 1, 5; Coloss. iii. 20, 22; 2 Tim. iii. 2; Heb. xiii. 17). Our Lord's example (Luke ii. 51; Phil. ii. 8).

O'BOL, the twentieth part of the sicle (Ex. xxx.

O'BOTH, one of the encampments of the Israelites in the desert (Num. xxi. 10; xxxiii. 43).

OCHO'ZATH, friend of Abimelech, who accompanied him to Isaac (Gen. xxvi. 26).

OCHOZI'AS, king of Juda, son of Joram and Athalia, began to reign 885 B. C., at the age of twenty-two (4 Kings viii, 24) or forty-two (2 Paral. xxii. 2); he was a wicked prince; he joined Joram, king of Israel, in a war against Syria. Joram was wounded in battle, and Ochozias visited nim at Jezrahel, when Jehu approached. They went to meet him, and Jehu shot Joram with an arrow. Ochozias fied, but was struck by Jehu's servants and died at Mageddo (4 Kings ix. 21-27; 2 Paral. xxii. 9); Athalia, his mother, killed all his sons but one, and Jehu slew all his brothers' sons (8, 10).

OCHOZI'AS, son of Achab, king of Israel (3 Kings xxii. 40); he served Baal (54); he and Josaphat, king of Juda, built ships in Asiongaber to go to Tharsis (2 Paral. xx. 36); he fell through the lattices of his upper chamber, and sent to consult Beelzebub, the god of Accaron, whether he should recover (4 Kings i. 2); Elias met the messengers and told them that he should die (4); then Ochozias twice sent officers and soldiers, but they were destroyed by fire (9-12); a third officer begged the prophet to spare his life and go with him. Elias went to Ochozias and told him he was to die, and he did, 896 B. C. (13-16).

O'DED, a prophet of the Lord. When Phacee, king of Israel, had slain 120,000 of the people of Juda, and carried away 200,000 as captives to Samaria, Orled reproached him with his cruelty, urged them to

lsrael seconded him, and the captives were released and clothed and taken back to Jericho, 741 B. C. (2 Paral. xxviii. 6-15).

ODOL/LAM, ODULLAM, the king of Odullam was slain by Josue (Jos. xii. 15); and David fled to the cave of Odollam (1 Kings xxii. 1).

OF/FERINGS of Cain and Abel (Gen. iv. 3,4); of Noe (viii. 20); of Melchisedech (xiv. 18); sin offerings (Ex. xxix. 36); the evening and morning offerings (39, 41; xxx. 7, 8, 20; Num. xxviii. 3-8); offerings made by the people to construct the vabernacle, the Ark of the Covenant, etc. (Ex. xxv. 2, 3; xxx. 12, 16; xxxv. 5-9; Lev. i. 2-15; ii. 1-13; iii. 3-8; iv. 3-28; v. 6-18; vi. 6-26; vii. 3-38; viii. 14, 22; ix. 7-18; xii.; xv.; Num. vii.; xviii.; Deut. xii.; Jos. viii. 31; xii.)

OG, king of Basan; he was the last of the race of giants, his iron bed long preserved in Rabbath measuring nine cubits long and four broad (Deut. iii. 11). When the Israelites had conquered the Amorrhites, Og marched with all his people to Edrai, but Moses defeated him, slaying him, his sons, and his people (Num. xxi. 33-35; Deut. xxix. 7; xxxi. 4; Ps. cxxxv. 20).

O'HAM, king of Hebron, one of the five who besieged Gabaon; he was defeated, taken, and hanged by Josue (Jos. x. 3-26).

OIL, the purest and clearest oil of olives was to be burned in the sanctuary (Ex. xxvii. 20; Lev. xxiv. 2); oil was used in anointing and consecrating (Ex. xxx. 24; Ex. xl. 11; Lev. viii. 2, 10; xiv. 26); the prophet Elias by a miracle causes the cruse of oil of the widow of Sarephta not to be diminished (3 Kings xvii. 14); Eliseus multiplies the oil of the widow of the prophet (4 Kings iv. 4); in the sacrament of extreme unction, the sick are anointed with oil in the name of the Lord (James v. 14).

OIL OF UNCTION, divine injunctions as to its importance, and the manner of making it (Ex. xxix. 7, 21; xxx. 25, 31; xxxi. 11; xxxv. 15; xl. 9, 11; Lev. viii. 2, 10; x. 7; xxi. 10, 12; Num. iv. 16).



OINT'MENT, use of among the Jews (Ex. xxv., Mach. iii. 1, 2 Exx., xxxv., xxxvii., xxxix.; 4 Kings xx. 13; 1 Paral. ON'YCHA ia. 30; Judith xvi. 10; Esth. xiv. 2; Ps. exxxii. 2; be a sea-shell

Eccles. vii. 2; Ezech. xxiii. 41; Cant. i. 2; Dan. x. 3; Amos vi. 6; Matt. xxvi. 7, 12; Mark xiv. 3; Luke vii. 37; John xi. 2; xit. 3).

old man—meaning our sinful life—to be put away (Eph. iv. 22; Col. iii. 9); to be crucified with Christ (Rom. vi. 6).

OL'IVE. The dove let out by Noe brings him a branch of olive (Gen. viii. 11); our Lord on the Mount of Olives (John xviii. 1); the church compared to an olive tree (Rom. xi. 17, 24). See OIL.

OL/IVET. Mount Olivet, or of Olives, the scene of the agony of our Lord, and his betrayal, and his seizure by his enemies (Zach. xiv. 4; Matt. xxi. 1; xxiv. 3; xxvi. 30; Mark xi. 1; xiii. 3; Luke xxii. 39; John viii. 1).

OLYM'PIAS, one of the early Christians saluted by St. Paul (Rom. xvi. 15).

OLYM'PIAN JOVE, a deity of Greece and Rome. His statue set up in the temple of Jerusalem by Antiochus Epiphanes (2 Mach. vi. 2; I Mach. i. 62), where it remained three years, till Judas Machabeus restored the worship of God, 161 B. c. This idol was the abomination of desolation spoken of by Daniel (ix. 27).

O'MAR, second son of Eliphas, and grandson of Esau (Gen. xxxvi. 11, 15).

ONES'IMUS, a Phrygian, slave to Philemon, and subsequently a disciple of St. Paul, who converted him, and sent him back to his master (Philem. 10); he was sent to Colosse (Col. iv. 9).

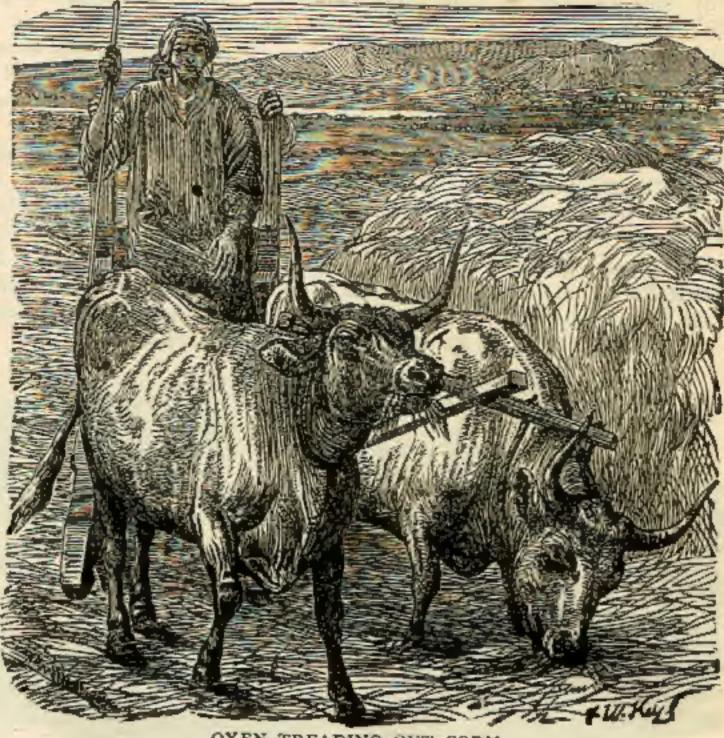
ONESIPH'ORUS, served the church greatly in Asia, and came to Rome in the year 65, where he found St. Paul in prison and almost forsaken, and relieved him to the best of his power (2 Tim. i. 16-18).

ONI'AS, high-priest of the Jews to whom Arius, king of the Spartans, wrote a letter (1 Mach. xii. 20).

ONI'AS, high-priest of the Jews when Heliodorus was sent by Seleucus to plunder the temple, but was chastised by an angel. He recovered by the prayers of Onias (2 Mach. iii. 1-40); Simon, of the tribe of Benjamin, accused him as a traitor (iv. 2), but Onias went to Antioch and justified himself (4, 5); his brother Jason induced Antiochus, the Illustrious, by money to confer the high-priesthood on him, and did all in his power to introduce idolatry (7-22), till he was set aside for Menelaus, the brother of Simon. That wicked man sold the sacred vessels of the temple, and Onias who was at Antioch rebuked him. Andronicus, at the instigation of Menelaus, lured Onias from his sanctuary by a false oath and slew him (23-34). Antiochus mourned his death and punished his murderer (37, 38); his eulogy (2 Mach. iii. I, z.)

ON/YCHA, an aromatic (Ex. xxx. 34); said to

ON'YX, a precious stone. There was one in the fourth row on the rational of judgment (Ex. xxviii. 20).



OXEN TREADING OUT CORN.

OO'LIAB, son of Achisamech, of the tribe of Dan, appointed with Beseleel to manufacture the tabernacle and its contents (Ex. xxxv. 34).

OOL/IBA and OOLLA, names employed in Ezechiel to represent the kingdoms of Jerusalem of Juda, and Samaria or Israel (Ezech. xxiii. 4).

OOLIBA'MA, wife of Esau, and daughter of Ana, a Horrite (Gen. xxxvi. 18); she is called Judith (xxvi. 34); she bore three sons, Jehus, Ihelon, and Core (xxxvi. 18). Two of her descendants (xxxvi. 25), one of them a duke of Edom, bore the same name (41; 1 Paral. i. 52).

O'PHEL. The wall of Ophel was part of the walls of Jerusalem. Joathan built much on it (2 Paral. xxvii. 3); Manasses built a wall from the Fishgate to Ophel (xxxiii. 14); after the return from Babylon, the Nathinites dwelt there (2 Esd. iii. 26; xi. 21).

O'PHER, second son of Madian, and grandson of Abraham and Cetura (Gen. xxv. 4).

O'PHER, a city, whose king was slain by Josue (Jos. xii. 17).

OPHIO/MACHUS, a kind of edible locus (Lev. xi. 22).

O'PHIR, one of the sons of Jectan (Gen. z. 29; r Paral. i. 23).

O'PHIR, a port or region from which the Jews in the days of Solomon received gold and thyine wood (3 Kings ix. 28; x. 11; xxii. 49; 1 Paral. xxix. 4; 2 Paral. viii. 18; ix. 10).

OPH'NI and PHINEES, some of Heli, the high-priest, called children of Belial, that is, wicked men (I Kings ii. 12); they robbed the sacrifices (13-17), and committed sins of impurity in the very temple (22); Heli rebuked, but feebly (23-25); their death foretold (34); both killed in battle by the Philistines (iv. 4, 11, 17).

OR'ACLE, the propitiatory on the Ark of the Covenant (Ex. xxv. 18, 20; xxxvii. 6; xi. 18; Lev.

avi. 2, 13, 15); in Solomon's temple the term is applied to the inner temple, or holy of holies (3 Kings vi. 5-31; vii. 49; viii. 6, 8; 2 Paral. iii. 6; iv. 20; v. 7, 9). Moses consulted the oracle and God answered him from the propitiatory (Num. vii. 89); David consalted the oracle (2 Kings xxi. 1).

OR'DERS, 2 sacrament (Luke xxii. 19; John 11. 22; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6; Tit. i. 5).

OR'DINA'TION of priests in the primitive church one of the cares of the apostles (Acts xiv. 22).

O'REB and ZEB, princes of the Madianites. They were taken by the tribe of Ephraim at the fords of the Jordan, while fleeing from Gedeon, and put to death, 1245 B. C. (Judg. vii. 24, 25).

O'RIENT, one of the names of the Messias (Zach. vi. 12; Luke i. 78).

xxii. 9; xxxi. 17; Prov. xxiii. 10; Isai. i. 17, 23; James i. 27). They are under the protection of God (Ps. ix. 14, 18; lxvii. 6; cxlv. 9; Prov. xxiii. 10).

ORTHO/SIAS, a sea-port in Phænicia to which Tryphon fled (1 Mach. xv. 37).

OR'YX, an animal mentioned (Deut. xiv. 5; Isai. li. 20); correctly translated in the Douzy, but Challoner introduced "wild goat" and "wild ox" from the King James.

O'SEE, the original name of Josue (Num. xiii.

O'SEE, son of Beeri, the first of the twelve minor prophets. He prophesied in the kingdom of Israel, in the reign of Jeroboam II., while Ozias, Joathan, Achaz and Ezechias reigned in Juda. He denounced the idolatry and vice of the ten tribes, and foretold

Caleb promised his daughter Axa to the man who took Cariathsepher. Othoniel undertook it and succeeded, 1445 B. C. (Jos. xv. 15-17). After Josue's death, the Israelites fell for eight years under the sway of Chusan Rasathaim, king of Mesopotamia, but Othoniel defeated him, and delivered Israel, which enjoyed peace for forty years (Judg. iii, 8-11).

OVERREACHING or CIRCUMVENTING in business forbidden (1 Thes. iv. 6).

OWL, a nocturnal bird, classed as unclean (Lev. xi. 16, 17; Deut. xiv. 15).

OX, OXEN (Gen. xii. 16; xx. 14; xxi. 27, etc.); ox treading out the corn not to be muzzled (Deut. xxv. 4); an ox goring a man to be put to death (Ex. xxi. 28-31); the theft of an ox (xxii. 1); to rest on the Sabbath (xxiii. 12); cut in pieces by Samuel and sent to the tribes (1 Kings xi. 7); sacrifices of

> (Levit. i. 2; iii. 1; xxii. 19; Num. vii. 23; 2 Kings vi. 13; 3 Kings viii. 63; xviii. 23).

O'ZA, son of Abinadab, drives the cart containing the Ark of the Covenant (2 Kings vi. 3); takes hold of it at the floor of Nachon (6); struck dead (7); the place called the "Striking of Oza" (8).

O'ZI, son of Bocci, highpriest (1 Paral. vi. 5; 1 Esd. vii. 4).

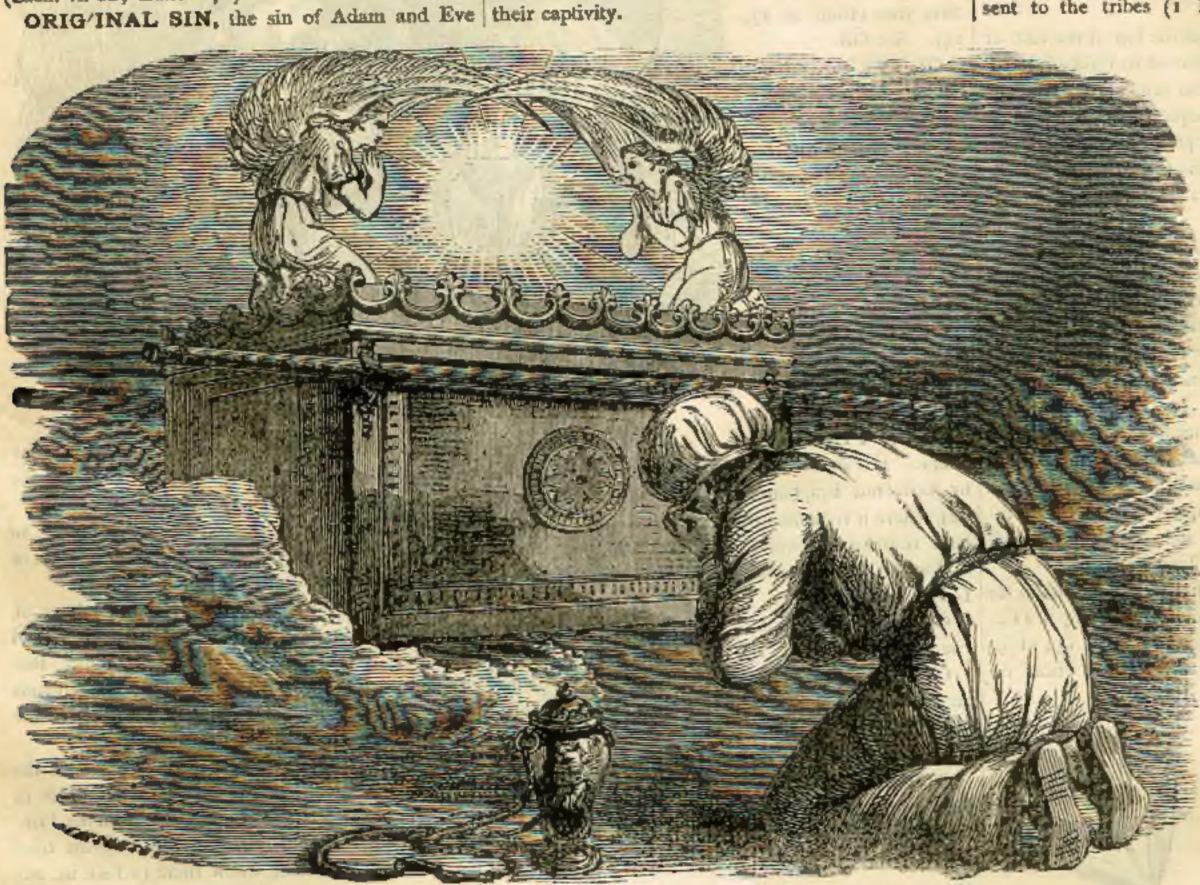
OZI'AS, king of Juda, called also Azarias (4 Kings xv. 1); son of Amasias and Jechelia (2 Paral. xxvi. 1, 3; Matt. 1. 9); ascended the throne at the age of sixteen, 900 B. C., and reigned fiftytwo years (I Paral. xxvi. 3); he built Ailath (2), and tows ers in Jerusalem and the wilderness (9, 10); and towns in the Philistine country (6); he defeated the Philistines, Arabians and Ammonites (7); encouraged agriculture (10); sought the Lord in the days of Zacharias (5); but, under Azarias, attempted to offer incense in the temple

and was struck with leprosy and remained so till death, dwelling apart, his son Joatham being regent (4 Kings xv. 5; 2 Paral. xxvi. 4, 16-22); he was buried in the field of the royal sepulchres (23); he is reproached also with not abolishing the highplaces (4 Kings xv. 4).

OZI'AS, son of Micha, prince of Juda (Judith viii. 34), and one of the ancients of Bethulia, receives Achior (Judith vi. 19); is rebuked by Judith for setting a time as a limit to God's mercy (viii. 10-27); he approves her plan (28-34); he praises her for her courageous act in killing Holofernes (xiii. 23-25).

O'ZIEL, son of Caath and grandson of Levi (Ex. vi. 18); he was brother to Amram, father of Moses and Aaron (20); his sons were Misael, Elisaphan and Sethri (22); his descendants (Num. iii. 27; \$ Paral, vi. 2).

PAINT/ING the eyes with stibic stone (kohly, a practice among Oriental women (4 Kings iz. 30; Jer. iv. 30; Ezech. xxiii. 40). Some editions of



THE ORACLE OR PROPITIATORY ON THE ARK OF THE COVENANT.

in eating the forbidden fruit (Gen. iii. 6); by reason of it all men are conceived in sin (Job xiv. 4; Ps. 1. 7; Rom. v. 12; 1 Cor. xv. 21; Eph. ii. 3); Jeremias sanctified in his mother's womb (Jer. i. 5); St. John the Baptist (Luke i 41, 44); Mary, mother of God, alone being conceived without sin (Gen. iii. 15).

ORI'ON, a constellation mentioned by Job (Job ix. 9); and by Arcos (v. 8).

OR'NAN, the Jebusite, owned the threshing-floor over which the angel appeared threatening Jerusalem for David's sin in numbering the people (I Paral. xxi. 15-26); David bought the spot, and as directed by God, erected an altar there, and offered a sacrifice (2 Kings xxiv. 24). Ornan is also called Areuna. The site was afterwards taken for Solomon's temple.

ORONA'IM, a place in Moab (Isai, xv. 5).

OR/PHA, a Moabitess, wife of Chelion, son of Elimelech and Noemi (Ruth i. 4); she remained in the land of Moab (14).

OR/PHANS, to be cared for as a work of mercy (Ex. xxii. 22; Deut. x. 18; xxiv. 17; xxvii. 19; Job

O'SEE, one of the canonical books of the Old Testament, containing the prophecies of Osee (Os.)

O'SEE, son of Ela. He conspired against Phacee, son of Romelia, killed him, and made himself king of Israel, 739 B. C. (4 Kings xv. 30); he was wicked, but not one of the worst (4 Kings xvii.); he sought the aid of Sun, king of Egypt, to throw off the Assyrian yoke, but Salmanasar, after three years' siege, took Samaria, slaughtered the people, and destroyed the city (Osce xiv. 1; Mich. i. 6); the ten tribes were then carried captive to Assyria.

OS'PREY, a bird of prey, forbidden as unclean (Lev. xi. 13; Deut. xiv. 12).

OS'TRICH, a tall bird of the desert, forbidden as unclean (Lev. xi. 16; Deut. xiv. 15). The King James erroneously translates it owl. It is referred to az dwelling in deserts (Job xxx. 29; Isai. xxxiv. 13; xliii. 20); her mode of laying her eggs in the sand and her speed are mentioned (Job xxxix. 13-18); (King James has peacock) (Lam. iv. 3).

OTHO'NIEL, son of Cenez, of the tribe of Juda.

Challoner have incorrectly " paint the face," instead of "the eyes," an error adopted from King James.

PAINT'INGS on the walls among the Chaldeans (Ezech, xxiii, 14).

PAL'ACE OF KING SOLOMON, built in thirteen years (3 Kings vii. 1; ix. 10; x. 4); with a second or inner palace called "the house of the forest of Libanus" (vii. 2-12).

PAL/ESTINE, the country of the Palestines or Philistines (Jerem. xlvii. 1).

PAL'ESTINES, people of Palestine or Philistines (Gen. xxi. 33, 34; xxvi.; Ex. xxiii, 31; Amos ix. 7); the Sea of the Palestines (Ex. xxiii. 31).

PALM-TREE OF DEBBORA, where that prophetess judged Israel, between Rama and Bethel, in the mountains of Ephraim (Judg. iv. 5); the just man compared to a palm-tree (Ps. xci. 13); wisdom compared to (Ecclus. xxiv. 18).

PALM-TREES. The children of Israel encamped at Elim, where there were seventy palmtrees (Ex. xv. 27; Num. xxxiii. 9); Jericho called the city of the Palms (Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Paral. xxviii. 15); in the decorations of Solomon's temple (3 Kings vi., vii.); in Ezechiel's (Ezech. xl., xli.); branches of palms borne as a sign of joy, and used in the Feast of Tabernacles (2 Esd. viii. 15; 1 Mach. xiii. 51; 2 Mach. x. 7; xiv. 4); the people of Jerusalem receive our Lord with branches of palms (John xii. 13); the elect seen by St. John with palms in their hands (Apoc. vii. 9).

PALM'ER-WORM (Joel i. 4; ii. 25; Amos iv. 9).

PALMI'RA, or PALMYRA, a city in the wilderness built by Solomon (3 Kings ix. 18; 2 Paral. viii, 4). It was in a desert on the confines of Arabia Deserta. It was called Tadmor in Hebrew.

PAL'SY, a disease. Our Lord cured several afflicted with it (Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3; Luke v. 18); the apostle cures several in Samaria (Acts viii. 8); St. Peter cures Eneas (ix. 33).

PAMPHYL'IA, a province in Asia Minor, west of Cilicia and bordering on the Mediterranean (I Mach. xv. 23); St. Paul and St. Barnabas preached in Pamphylia (Acts xiii. 13; xiv. 23); John Mark left them in Pamphylia (xv. 38); the sea of Pamphylia (xxvii. 5).

PA'PER. The term is used in Tob. vii. 16, 2 John 12, and was writing material made of papyrus or some similar substance.

PA'PHOS, in Cyprus. St. Paul there struck Elymas blind and converted Sergius Paulus (Acts xiii. 7-12).

PAR'ABLES, Apologues used to convey instruction. In the Old Testament: Balaam's (Num. xxiii, 18; xxiv. 5); Joatham's parable of the trees electing a king (Judg. ix. 7-15); Nathan's parable of the one ewe lamb (2 Kings xii. 1-4); that of the woman of Thecua (2 Kings xiv. 5-7); that of the prophet to Achab (3 Kings xx. 39); that of the thistle and the cedar (4 Kings xiv. 9); Isaias' parable of the vineyard (Isai. v. 1-6); Solomon composed three thousand (3 Kings iv. 32).

PAR'ABLES OF OUR LORD. That of the house built on the rock and the house built on sand (Matt. vii. 24; Luke vi. 48); that of the unclean spirit (Matt. xii. 43); the parable of the sower (Matt. xiii. 3; Mark iv. 1; Luke viii. 5); the parable of the good seed and the cockle (Matt. xiii. 24); the kingdom of heaven likened to a mustard-seed (Matt. xiii. 31; Mark iv. 31); to leaved (Matt. xiii. 33); to a hidden treasure (44); to a pearl of great price (45): Prov i. 8- iv. 1; v. 7; xiii. 1, 24; xix. 18; xx. 15, 21, 22; John ziii. 21); passion according to St.

blind (Matt. xv. 14; Luke vi. 39); the parable of the lost sheep (Matt. xviii. 12; Luke xv. 4); the parable of the unforgiving servant (Matt. xviii. 23); the parable of the laborers in the vineyard (Matt. xx. 1-16); the parable of the two sons (Matt. xxi. 28-30); the parable of the husbandmen (xxi. 33-41); the parable of the King's marriage-feast for his son (Matt. xxii. 2-14; Luke xiv. 16); the parable of the evil servant (Matt. xxiv. 43-51; Luke xii. 37); parable of the wise and the foolish virgins (Matt. xxv. I-12); the parable of the talents (Matt. xxv. 14-30; Luke xix. 12-27); the parable of the vineyard and the husbandmen (Mark xii. 1-10; Luke xx. 9-16); the parable of the Good Samaritan (Luke x. 30-37); the parable of the importunate friend (Luke xi. 5-9); the parable of the rich man taken suddenly away (Luke xii. 16-21); the parable of the great supper (Luke xiv. 16-24); parable of the lost groat (Luke xv. 8, 9); the parable of the prodigal son (Luke xv. 11-32); the parable of the unjust steward (Luke xvi. 1-9); parable of the rich man and Lazarus (Luke chal lamb (Ex. xii. 43; xxiii. 15; Lev. xxiii. 5;

xvi. 19-31); parable of the unprofitable servants (Luke xvii. 7-10); parable of the unjust judge (Luke xviii. 2-7); the parable of the Pharisee and the publican (Luke xviii. 10-14).

PAR'ACLETE', a Greek word meaning comforter, applied by our Lord to the Holy Ghost (John xiv. 16, 26; xv. 26; xvi. 7).

PAR'ADISE OF PLEASURE, God places man in (Gen. ii. 8); casts Adam and Eve from it (iii. 23, 24); a heavenly paradise promised (Luke xxiii. 43); called by St. Paul the third heaven (2 Cor. xii. 2, 4).

PARALIPOM'EN-ON or CHRONICLES, two canonical books of the Old Testament, being a supplement to the books of Kings (1 Paral., 2 Paral.)

PAR'ASCEVE', a Greek word meaning preparation, and applied by the

Jews to Friday as the day when preparation was made for the Sabbath. Our Lord was crucified on the parasceve of the Pasch (John xix. 11, 31, 41); and St. Matthew calls the next day the day that followed the day of preparation or Parasceve (Matt. xxvii. 62).

Skin dressed for writing PARCH/MENT. material. St. Paul refers to his parchments (2 Tim. iv. 13}.

PAR'DON. We are to pardon those who sin against us (Ecclus. xxviii. 8; Matt. v. 23; xviii. 22, 35; Luke xvii. 3; Eph. iv. 32).

PA'RENTS. The duties of parents to their children declared (Gen. xviii. 19; xxi. 19; xxiv. 2; xxv. 6; xxxiv. 4, 30; xlix.; Ex. x. 2; xii. 26; xiii. 14; xxi, 9; Lev. xix. 29; Num. xxx. 6; Deut. iv. 9; vi. 7, 20; xi. 19; xxi. 18; xxii. 15, 19; xxxii. 46; Jos. iv. 21; 1 Kings ii. 23; iii. 13; 3 Kings ii. 1; Tob. i. 10; iv.; x. 13; xiv. 5, 12; Job i. 5; Ps. xxvii. 5;

to a net (47); the parable of the blind leading the | 7; xxii. 6, 15; xxiii. 13; xxix. 17; Ecclus. iv. 23; vii. 25; viii. 11; xvi. 1; xxv. 10; xxvi. 13; xxx. 1, 11; xxxiii. 22; xlii. 5; Dan. xiii. 3; 1 Mach. ii. 49, 64; 2 Mach. vi. 24, 28; vii. I-41; Matt. x. 37; Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Tit.

> PAR'MENAS, one of the first deacons appointed by the apostles (Acts vi. 5).

PAR'OS. David prepared a great quantity of marble of Paros for the building of the temple (I Paral, xxix, 2).

PARTH'IANS, people of ancient Persia, meationed in Acts ii. 9.

PAR'TRIDGE, hatches eggs she does not lay (Jerem. xvii. 11); hunted in the mountains (1 Kings xxvi. 20); caged (Ecclus. xi. 32).

PASCH, a Hebrew word meaning passage, and applied to the greatest holiday of the Jews, instituted to commemorate their deliverance from Egypt when the angel of death passed over their houses sparing their first-born. Its institution, and the eating of the pas-



THE PALMER-WORM.

Ezech, xlv. 21); it was kept on the tenth day or the first month of the Jewish year (Ex. xii. 18); it was celebrated in the desert (Num. ix. 2-5); regulation as to those unable to eat it from uncleanness (10-12); penalty on those who wilfully neglect it (13); the Pasch kept at Galgal (Jos. v. 10); in the time of Josias, king of Juda (4 Kings xxiii. 21); in the time of king Ezechias (2 Paral. xxx. 1-27); in the time of Esdras (1 Esd. vi. 19); the Pasch celebrated by our Lord, the first time (John ii. 13); the second (v. 1); the third (vi. 4); the last (Matt. xxvi. 17).

PAS'CHAL LAMB, directions as to the mode of eating (Ex. xii. 7-11); it was a figure of our Lord (John i. 36; Apoc. v. 6; xxi. 9, 14, 22, 27; xxi. 3, 14).

PAS'SION, a term applied to the sufferings of our Lord. His passion was foretold by Isaias (Isai. lii. 14; liii.; lxiii. 1-6); foretold by himself (Matt. xx. 18, 19; Mark xiv. 18, 21, 27; Luke ix. 22; xxii. Matthew (Matt. xxvi., xxvii.); according to St. Mark x. 1, xm. 1; xvii 9; xviii. 8; xix. 11; Acts xx. 28, 3; xii. 12; xv. 4; 2 Cor. vi. 4; Gal. v. 22, Eph. xxiii.); according to St. John (John xviii., xix.)

PAS'TORS. Duties of pastors, teachers, and ii. 13). other superiors, their authority Ex xviii. 13; Lev. xxiv. 22; Num. xi. 16, 24; xxv. 4; Deut. i. 13, 17; 3; Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxv. 15; cii. 8;

(Mark xiv., xv.); according to St. Luke (Luke xxii., 31; Rom. 1x. 3, x.1. 8; xm 1; 1 Cor. iv. 14; 2 Cor. 1v. 2; 1 Thess. v. 14; 1 Tim. vi. 11; 1 Peter ii. 20; x1. 28, 29; Tit. ii. 1; iii. 1; Heb. xiii. 17; 1 Pet. 2 Pet. i. 6; Heb. xi. 25; James v. 7).

PA'TIENCE OF GOD towards men (Gen. vi. heads of families before the time of Moses, who wor-



Les. 1 10; I Kings viii. 11; 3 Kings in. 9; 2 Paral ex iv. 8; Eccles viii. 12; Wisd xi 24; xv. 1; Isai 14; xxxi. 4; Wisd i 1; vi ; Ecclus. vii. 6; x. 1, 24, x.11 27; Rom ii. 4; 1 Tim i. 16; 2 Pet. ii. 9).

x x 6; Ps. lxxxi; Prov xx. 8; xxvn. 24; xxix. 4. xxx. 18; Joel ii. 13; Jon. iv. 2; Nah. i. 3; Matt.

PA'TRIARCHS. This name is applied to the shipped the true God: Adam, Lamech, Noe, Sem, Phaleg, Heber, Abraham, Isaac, Jacob and his twelve sons. (See I Paral. viii. 28; Tob. vi. 20; Acts ii. 29; vii. 8, 9; Heb. vii. 4).

PATRO'BAS, a Christian of Rome, saluted by St. Paul (Rom. xvi. 14).

PAUL, ST., apostle of the Gentiles. His original name was Saul (Acts vii. 59; ix. 1; xiii. 1); he was of the tribe of Benjamin (Rom. xi. 1; Phil. iii. 5), born at Tarsus in Cificia, and a Roman citizen by birth (Acis xxii. 3, 28); he was a Pharisee, brought up at the feet of Gamaliel (Acts xxit. 3); at first a fierce persecutor of the church at Jerusalem, dragging away men and women to prison (Acts viii. 3; xxii. 4); he obtained of the high-priest letters to Damescus to do the same there (ix. 2; xxii, 5); near Damascus he was surrounded by a bright light, and fell to the ground, when our Lord asked him, "Why persecutest thou me?" He asked, "Who art thou, Lord?" and was answered, "I am Jesus, whom those persecutest." He at once yielded to grace, and was led blind to Damascus (ix. 4-9); Ananias, warned supernaturally, went to h m, restored his sight, and baptized him (10-18; xxii 6-16); he preached at Damascus, visiting Arabia for a time (Gal. i. 17), till the Jews sought his life, when he was let down from the wall in a basket, and he returned to Jerusalem (Acts 1x. 20-26; 2 Cor. xi. 33); he labored there among Jews and Gentiles, till he received while in a trance in the temple a special call to the Gentiles (Acts xxii. 21; Rom. xi. 13; xv. 16; Gal. ii. 2, 8; 2 Tim. i. 11); he was then sent to Tarsus, by way of Cesarea (Acts ix. 30); St. Barnabas took him from Tarsus to Antioch, where they converted so many that the disciples were first called Christians (Acts xi. 25, 26); they took the alms of the faithful to Jerusalem in the time of famine (30); the Holy Ghost renews his vocation to the Gentiles (xiii. 2, 4), and he with Barnabas went to Seleucia, and then to Cyprus (4); there he struck blind Elymas, or Barjesu, a magician, who diverted people at Paphos, from the faith (6-11); converted the proconsul Sergius Paulus (7-12); from this time he is called Paul (xiii. 9, 13); he then preached in Perge, in Pamphylia (13), at Antioch, in Pisidia (14-50), at Icomum (xiii. 51-xiv. 5), at Lystra, where he cured a cripple, and where Sis. Barnabas and Paul were taken for Jupiter and Mercury, but where St. Paul was soon after stoned (6-18); at Derbe (19); thence they returned to Perge, and by way of Attalia to Antioch (20-25); they go to Jerusalem to consult the apostles on questions that had arisen (xv. 2); return with the decision of the council of Jerusalem (22, 30); St. Paul and St. Barnabas then separated, St. Paul visiting the churches in Syria and Cilicia to enforce the decree of the council (xv. 41; xvi. 4); at Derbe took Timothy as his associate (xvi. 1-3), and preached in Phrygia, Galatia, and Mysia (xvi. 6, 7); at Troas he was called in a vision to Macedonia (9), and sailed to Samothracia, Neapolis, Philippi (11, 12); converts Lydia (14); delivers a girl from an evil spirit (16-18); he and Silas condemned to be beaten and cast into prison; an earthquake followed, and Isai, i. 23, 26; x. 1; xxxii 1; Jerem xxii. 2; xxvii; PA'TIENCE IN AFFLICTIONS (Gen. xl, 'the keeper was converted; set free by the magis-Leech vui 6, 12; xxxiv 4; xlv 9, Osce xii 10, xl', Job ii 9; vil 2, Prov xv. 18; xvi. 32; xxv trates (22-40); preaches at Thessalonica, Berea, Mich ni q; Matt xvin. 12, xxiv 21; xxiv. 45; John 15; Ecclus i. 29; Tob. ii. 12; Matt. v. 39; Rom. v | and at Athens, in the midst of the Arconagus, con

certing Dionys' is and Damaris (xvii.); preaches at Countly, residing with Aquila and Priscilla a year and a half (xviii. 1-11), brought before the proconsul Galho (12-16), Paul then sailed to Syria, went to Ephesus, Ceserea, and Jerusalem to fulfil a vow (18-22); then to Antioch, Galatia, and Phrygia (23); mirac'es wrought by him in Ephesus (xix. 11, 12); sends Timothy and Erastus to Macedonia (xix. 22); paganism declines so that Demetrius raises a not against him (23-40); preaches at Troas, and restores Eutychus to life (xx. 6-12); returns to Jerusalem by way of Assos, Mitylene, Samos, and Mitetus, whence he sent for the ancients of the church of Ephesus (13-17); his address to them (18-35); then by way of Coos, Tyre, Ptolemais (xxi. 1-7); stays with St. Philip, the evangelist, one of the seven deacons at Ceserea (8), and is warned by Agabus, the prophet, of his coming imprisonment (10-14); reports to St. James the result of his missions (18); goes to the temple with four men who had a vow on them (26); seized and dragged out of the temple and | xxvi. 22; xlv. 24; Lev. xxvi. 6; Num. vi. 27; Ecbeaten, but is rescued by the tribune (xxi. 29-37); he addresses the people (xxii. 1-22); the tribune | Mark ix. 49; Luke xiv. 32; Acis ix. 31; Rom. xii orders him to be scourged, but he claims to be tried 18; I Cor. xiv. 33; Eph. iv. 3; 2 Tim. ii. 22; I Pet. and St. Barnabas preached (Acts xiii. 14; xiv. 24). as a Roman citizen (24-29), brought before Ana mas, the migh priest, and the council (xxii. 30; xxiii. interior peace between God and those who love him 1, 2,; his address (xxiii 3-6; a plot formed to kill (Isai, ii. 4, ix. 7; xi. 7, lxvi 12; Osee ii 14, 20; him (12-15); sent by the tribune to the governor Mich iv. 3, Zach ix. 10; Luke ii. 14; xxiv. 36; Felix, at Ceserea (22-35), accused by Ananias, his Join xiv. 17, xvi. 33; xx. 19; Acts x. 36, Rom. v defence (xxiv. 1-21); Portius Festus, his successor, 1; Eph. ii. 14; Phil. iv. 7); false teachers and urged to do penance (16). asks St. Paul to go to Jerusalem to be tried (xxv. 9), he appeals to Cesar (11; appears before king Agrippa (xxv. 22-xxvi. 32); sent to Rome under xii. 10, 16; Mich. ii. 5; John xiv. 27; 1 Thess. v plius, the centurion, sails to Lystra, thence in an 3). Alexandrian ship; at Good Havens, in Crete (xxvii. 1-8); keeping on against St. Paul's advice, they are wrecked on Melita; he is unharmed by the sting of a serpent, cures Publius, and all the sick on the island; after three months' stay, continue the voyage to Syracusa, Rhegium, Puteoli (xxvni. 1-13); reaches | ni. 18) Rome, where he is allowed to dwell by himself with a soldier as guard (16); his address to the Jews (17-28); remains two years there (29-31); he wrote from Rome the Epistles to Philemon, to the Colossians, Ephesians, and Philippians (Philem., Col., Eph., Phil.), and also, as is most probable, the Epistle to the Hebrews (Heb. xiii. 24), after the release of Timothy, who joined him in the Epistle to the Philippians (Heb. xiii. 23); he may have carried out his promise to visit the Jewish converts in Palestine (Heb. xiii. 23); but he went to Ephesus, and left St. Timothy there (1 Tim. i. 3); preached in Crete, and made St. Titus bishop (Tit. i. 5), and visited Macedonia, as he had promised (Phil. ii. 24; i. 25, 26); the first Epistle to St. Timothy is supposed to have been written at this time from Macedon; he wrote an Epistle to Titus, apparently from Nicopolis; he preached at Troas, and left some books and clothes with Carpus (2 Tim. iv. 13); then visited St. Timothy at Ephesus (2 Tim. i. 4), and went to Miletus, where he left Trophimus sick (2 Tim. iv. 20); his various sufferings (2 Cor. xi. 23-27); after this he returned to Rome, where he converted some of Nero's household, and was thrown into prison. Onesihe wrote, St. Luke alone was with him (iv. 11); he appeared before Nero (iv. 16, 17); he urged St. Timothy to come to him quickly (8, 21), as he expected to be put to death (6, 7); according to the constant tradition of the church, he was beheaded (and 20, A D. 66, at Rome, and buried on the Ostian

burthen to none (Acts xx. 33; 2 Cor xi. 9, 11; xii. 13; I Thess. ii. 9; 2 Thess. m. 8).

PAUL. Epistles of St. Paul. Fourteen epistles of St. Paul are held by the church as canonical Sodom, Gomorrha, Adama, Seboim and Segor Scriptures of the New Testament-one to the Romans (Rom.); two to the Corinthians (1 Cor.; 2 Cor.); one to the Galatians (Gal.); one to the Ephesians (Eph.); one to the Philippians (Phil.); one to the Colossians (Col.); two to the Thessalonians (1 Thess.; 2 Thess.); two to Timothy (1 Tim.; 2 Tim.); one to Titus (Tit.); one to Philemon (Phil.), and one to the Hebrews, or Jewish Christians in Palestine (Heb.)

PAULUS, SERGIUS, converted by St. Paul at Paphos. He was Roman pro-consul of Cyprus, and styled a prudent man (Acts xiii. 7-12).

PEACE offered to the cities of Chanaan before attacking them (Deut, xx, 10).

PEACE, temporal and spiritual (Gen. xiii. 6, 8; clus. xxv. 2; xxviii 15, Jer xxix 7, Matt v. 9; xxv.1 9; vii 17; Isas iii. 24). in 11; Heb xn. 14; James 11. 18, Apoc. vi. 4); worldlings promise peace when there is no peace Jer vi. 14; viii. 8-11; xiv. 13; xxiii 17; Ezech

by our Lord (Matt. x. 12; Luke x. 5); Peace be to John xx. 21, 26).

PEACE/MAKERS blessed (Matt. v. 9; James

PEACE-OFFERINGS, directions in regard to (Lev. iii. 1; vii 11); the portion of the priest (28)

PEACOCKS brought by Solomon's ships every three years from Tharsis (3 Kings x. 22; 2 Paral. ix. 21).

PEARL, used in comparison (Prov. xxv. 12); (2 Mach. ix. 2). cast not pearls before swine (Matt. vii. 6); the pearl | Tim. ii. 9); in the gates of the New Jerusalem (Apoc. xxi. 21).

PEL'ICAN, a bird used in a simile in Ps. ci. 7. PELU'SIUM, a city called the strength of Egypt, Ezechiel's prophecy against (Ezech. xxx. 15, 16). It is the modern Damietta.

PEN. David compares his tongue to the pen (calamus) of a scrivener (Ps. xliv. 2); Job wishes his words written with an iron pen (stylus) (Job xix. 24); a man's pen (stylus) (Isai, viii, 1); the lying pen of scribes hath wrought falsehood (Jer. viii. 8), the pen of iron with the point of a diamond (xvii. 1)

PEN'ANCE. The penance of Adam (Gen. iii. 17, 23); the Ninevites do penance at the preaching | ELAM of Jonas (Jon. iii.; Matt. xii. 41); the penance of the Jews under Esdras (r Esd. iii. 12, 13); penance phorus with difficulty found him (2 Tim. i. 16); when | preached by St. John the Baptist (Matt. iii. 2, 11, Mark i. 4; Luke iii. 3); by our Lord (Luke xin. 3), baptism of penance (Mark i. 4).

PEN'ANCE and satisfaction for sin (Ps. vi. 7; 2 labored in the Lord" (Rom. xvi. 12). Cor. va. 10).

PEN'NY, used in English translations for the '2 Paral. xix. 7).

way. St. Paul labored with his hands so as to be a Roman silver coin denarius (value fifteen cents) (Matt. xx. 2; Mark vi. 37; xii. 15; Luke xx. 24; John vi. 7; Apoc. vi. 6).

PENTAP'OLIS, the five cities of the Plain, (Wisd \times 6).

PENTATEUCH, the Greek name (meaning five books) commonly applied to the five books written by Moses, Genesis, Exodus, Leviticus, Num bers, Deuteronomy. Called "The Book of the Law of Moses" (2 Paral. xxv. 4; 2 Esd. viii. 1); "the book of Moses" (2 Paral. xxxv. 12; I Esd. vi. 18; 2 Esd. xiii. 1); "the law of Moses" (I Esd. vit. 6); "the book of the law of the Lord by the hand of Moses" (2 Paral. xxxiv. 14).

PENTE'COST, a great Jewish feast kept on the fiftieth day after the Pasch, hence its Greek name. It is called the feast of the first-fruits (Ex. xxni. 16; Lev. xxiii. 15-21); feast of weeks (Ex. xxxiv. 22); Pentecost (2 Mach. xii. 32; Acts ii. 1)

PER'FUMES (Ps. xliv 9; Cant. 1v. 11; Prov

PER'GE, a city of Pamphylia, where St. Paul

PER'GAMUS, a city of Mysia. Antipas, a faithful witness of Christ, martyred there (Apoc. a 13); the Nicolaites there (15); some who advised eating things offered to idols (14); called a place where Satan dwelleth (13); the angel or bishop

PER'JURY, law relating to (Lev. v. 4; xix. 12); committed and punished (3 Kings viii 31; Jer. vii. 9, Zach v. 3; Mal in. 5; 1 Tim. i 10); the perjury of Pharao (Ex. viii. 8, 15, 28); of Saul (1 Kings PEACE be to this house, a salutation prescribed | xix. 6); of Eupator (1 Mach. vi. 62); of Alcimus (vii. 15, 18); of Demetrius (xi. 53); of Trypho (xiii. you, a salutation used by our Lord (Luke xxiv. 36; 15, 19); of Andronicus (2 Mach. iv. 34); of the people of Joppe (xii. 3).

PERSECUTION. The persecution of Antiochus (2 Mach. vi., vii.); Saul's persecution at Jerusalem Acts ix. 1; 1 Tim. 1. 13); Herod's (Acts xii.); persecutions foretold by our Lord' (Luke xxi. 12; Mark xin. 9).

PERSEP/OLIS, a city of Persia; Antiochus Epiphanes defeated in an attempt to rob the temple

PERSEVERANCE. The necessity of (1 Paral. of great price (xiii. 45, 46); worn by women (1 xxviii. 7; Job ii. 3; Prov. iv. 13; xxiii. 17; Ezech. xviii. 24; Ecclus. ii. 3; xi. 21; xxv. 5; Matt. x. 22; xv. 22; xxiv. 13; Luke ix. 60; John vi. 65; Acts i. 14; u. 42; xi. 23; xiú. 43; Heb. ii.; 2 Pet. ii. 20; 1 John it. 24; Apoc. ii. 16).

PERSIA, a powerful kingdom in Asia. Daniel predicts three kings in Persia, and then a mighty one who shall make war on Greece (Xerxes), (Dan. xi. 2); Antiochus goes to levy tribute in Persia (1 Mach. iii. 31); Antiochus attempts to plunder the temple of Nanea, at Elymais, in Persia (1 Mach. vi. 1, 5, 56; 2 Mach. i. 12-16; 1x. I, 21); Jews led to Persia (i. 19); Nehemias sent by king of Persia (20); Arsaces, king of Persia and Media (I Mach, ziv. 2). See

PER'SIANS, people of Persia (Ezech. xxvii. to; NAXVII. 1. (udith xvi. 12) See ELAMITES, PAR THIANS

PER'SIS, a Christian woman of Rome saluted by St. Paul as "the dearly beloved who hath much

PERSONS. Respect of persons condemned PEN'CIL, a style for writing (4 Kings xxi, 13), [(Jas. ii. t; Rom. ii. 11. Col 11 25. Eph vi. 9; (2 Kings xxiv. 15).

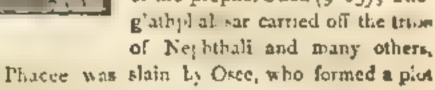
Supper refuses to let Christ wash his feet (John xin, (xii, 3); miraculously delivered (4-19); presides in PRTER, ST., called originally Simon (Matt. iv. 6-10); declares that he will not be scandalized (Matt. the council at Jerusalem (xv. 7-29); St. Paul tarried 88; x. 2); Burjona (Matt. xvi 17), son of John or | xxvi. 33); his denial of Christ foretold (34, 35; with him fifteen days at Jerusalem (Gal. i. 18); the

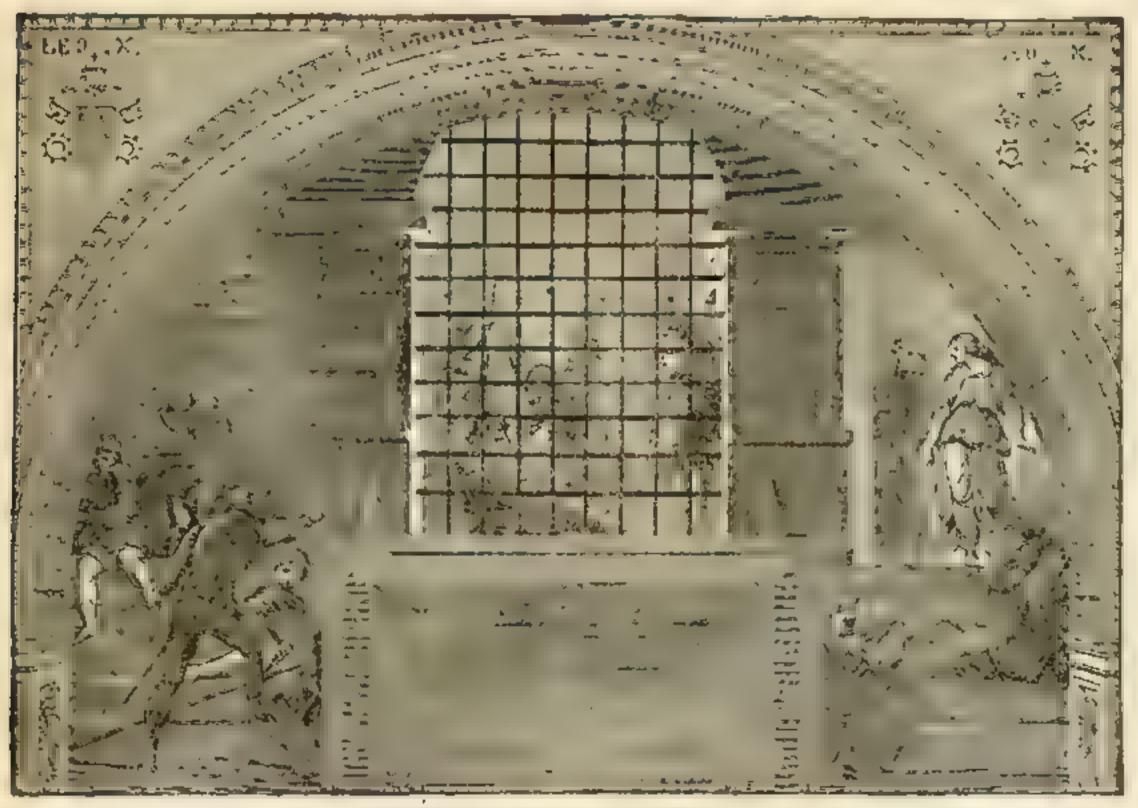
PESTILENCE sent to punish the sin of David | struction of Jerusa um (Mark x1st. 3, 4); at the Last | (x. 1-48); justifies It (xt. 5-17); arrested by Herod

gospel of the circumcision committed to Peter (il. 8); addresses an epistle to the faultful in Pontus, Galaua, Cappadocia, Asia, and Bithyma (t Pet. i. 1 ; and also a second (2 Pet. iii. 1). According to the uninterrupted tradition of the church, he was put to death at Rome, at the same time as St. Paul, to whom he alludes in his second epistle, and he there (2 Pet. i. 14) says that our Lord had signified his approaching death to him. For his primacy, see Matt. x. 2; xvi. 18; Mark m. 16; Luke vi. 14; his commission to confirm the faith as infal ible guide (Luke xxii. 32); as pastor of pastors (John xxi, 17).

PHA/CEE, son of Romelia,

king of Israel, kills Phaceia, and usurps his throne, 759 B. C. (4 Kings xv. 25, 27); made war on Jerosalem (Isai vii. 1; 2 Paral. xxviti. 6); in one day he slew 120,000 men of Juda, and carried away 200,000 women, boys and girls, an I immense oocty (6-8), but rele see his prisoners at the prayer of the prophet Oded (9-15); The-





STATELY AND STATE OF THE STATE

J na (John t. 42, xx. 15-17), our Lord bestows on Mark xt. 29, 30), he takes a sword (Luke and Phacee was slain by Osce, who formed a plot mony of St. John that Jesus was the Lamb of God, told his brother Simon, "We have found the Mesthe sea (Matt iv. 18; Mark i. 16); he cured Peter v 38, 39); our Lord teaches from his ship (Luke v. 3); after the miraculous draught of fishes, Peter left all and followed him (Luke v. 2-11), the reward promised him (Mark x. 28-30); he names Peter the first of his twelve apostles (Matt. x. 2; Mark iii. 16; Luke vi.) 14); walks on the water at the command of Jesus (Matt. xiv. 23-31); asks an explanation of a parable Christ, the Son of the living God, by revelation from the father (Matt. xvi. 16, 17); our Lord blessed him, declared him to be the rock on which he should; build his church, and that he would give him the keys of the kingdom of heaven with power to hind and loose (18, 19); rebuked for urging our Lord not to undergo his passion and death (23; Mark viii. 32, 33); his answer at Capharnaum (John vi 69); witasses the Transfiguration (Matt. xvii. 1-9; Mark ix. 1-8, Luke ix. 25-36); obtains the tribute-money from a fish (Matt. xvii. 23-26); asks about forgiving in-

him the surname Cephas (Rock), (John L 42); a xxii. 38); with our Lord in the garden of olives, against him, 739 B. C. (4 Kings xv. 29, 30) Syriac term, rendered into Greek and made mascu- (Matt. 36-40); cuts off the ear of Malchus (51; line by the word Petros, Peter (Mark iii. 16); whence John xvia. 10); denies Christ, is converted, and he is constantly styled Simon Peter (Matt. xvi. 16; weeps bitterly (Matt. xxvi. 69-75; Luke xxii. Luke vi. 14; ix 20; John vi. 8, 69; xx. 2, 6); and 55 62; John xiii 37, 38; xxiii. 15-27); after the so styles himself (2 Pet. i. 1); he was a native of resurrection the holy women directed by the angel to Bethsaida, and brother of Articaw (John i. 44); Antiell St. Peter of it (Mark xvi. 7); Magdalen tells him : drew, a disciple of St. John the Baptist, on the testi- (John xx. 2); he goes to the sepulchre . Luke xx v. 12; John xx. 6); our Lord appears to him (Luke xxiv. 34; I Cor. xv. 5); at the Sea of Galilee, St. sias," and brought him to Jesus (John i. 29-42); he Peter casts himself into the water in order to reach our afterwards called them while easting their nets into Lord quickly (John xxi. 7), draws in the net (11); our Lord questions him, and commissions him to feed wife's mother of a fever (Matt. viii. 14, 15; Luke tv ' his sheep and his lambs, and foretells the manner of his death (15-19. Peter inquires in regard to) bn (21); after the ascension he perseveres with the rest in prayer (Acts i. 13, 14); says that one must be made a witness in the place of Judas (16-22); af er the descent of the Holy Ghost preaches (ii. 14-40); three thousand are baptized that received his word (41); Peter and John cure the lame man at the (xv. 15; Mark vii. 17); acknowledges Jesus as the Beautiful Gate (iii. 1-8); addresses the people (12-26); they are apprehended (iv. 1); Peter's address to the high-priest and ancients (8-12); forbidden to speak or teach in the name of Jesus (18); their reply (19, 20); Peter condemns the sin of Ananias and Saphira (v. 1-10); his shadow cures the sick (15); the answer of Peter and the apostles to the high-priest after the angel delivered them from prison (29); Peter and John go to Samaria (viii, 14); Peter's answer to Simon Magus (20-23); Peter healeth Fneas at Lydda (ix 32-35); raises Tabrha reign of two years, he was killed by his captain to life at Joppe (36-43); receives Cornelius, the cengries (xviii, 21; Luke xvii, 4); asks about the de-, turion, into the church in consequence of a vision near Argob (24, 25).



PHACE'IA, king of Israel, succeeds his father Manahem, 761 B. C. (4 Kings xv. 23); after a wicked Phacee, in Sainting, in the tower of the king's house

PHAL'TI, son of Raphu, one of the twelve spies sent to view the promised land (Num. xm. 10).

PHAL'TI or PHALTIEL, son of Lais. Saul gave Michol, David's wife, to him, but David demanded her from Isboseth, and Phain gave her up with grief (1 Kings xxv. 44; 2 Kings in 15)

PHAN'UEL, the name given by Jacob to the place where he wrestled with the angel (Gen. xxxii. 30); a city of the same name was afterwards built there, but Gedeon, after the defeat of the Madianites, destroyed the tower and the people, for refusing to join him (Judges viii. 8, 17); Jeroboam, son of Nabat, rebuilt it (3 Kings xii. 25).

PHA'RAM, king of Jerimoth, ally of Adonibesec, put to death and hanged by Josue (Jos. x. 3, 24-26).

PHA'RAN, a desert in Arabia Petræa. Codorlahomor ravaged the country up to it (Gen. xiv. 6); Agar fled to it with Ismael (xxi. 21); the Israelites marched to it from Sinai (Num. x. 12); spies sent xliv. 1, 15; Ezech xxix 14; xxx. 14). from it (xiii. 3, 27), Sinai called the mountain of Pharan (Deut, xxxii. 2; Hab. iii 3); David retires king (Gen. xxxvi. 39; 1 Paral. i. 50). to it (I Kings xxv. 1, 2); Adad taken there (3 Kings vi. 18).

PHA'RAO, a name common to several kings of Egypt. The first mentioned in the Bible lived in the days of Abraham; struck with ulcers for carrying off Sara (Gen. xii. 17). The second in the time of | of Aser (Num. vii. 72). Jacob (Gen. xxxix. 1); his dreams interpreted by Joseph (xl1, 16, 25); appoints Joseph m mater (40), 18; xx. 23; 3 Kings i. 38; 1 Paral. xviii. 17). sends the people to Joseph for bread (55); receives Jacob and his sons, and gives them the care of his flocks (vivil, 6, 7), and the land of Ramesses (11); acquires all the land of Egypt (20, 21), permits Joseph to go to Chaman to bury his father (1. 6). | i) The third oppresses the children of Israel (Ex. i. 8, 11); orders the male children to be destroyed (22), his daughter saves Moses (ii. 5-10); he seeks to kill Moses (15); refuses to allow the Israelites to depart (v. 2); his hardened conduct punished by a series of plagues (vi.-x.); the death of his firstborn (xii. 29); he allows the Israelites to depart (xti 31; xtil. 17); and then pursues them (xiv. 5, 6); enters the t Red Sea, which closes on him and his army (23-28) with his father (Esther ix. 9). The fourth mentioned is the one whose daughter Solomon married (3 Kings iii. 1) The fifth, Pharao Nechao, conquered Carchemis, killed Josias, king of Juda, and deposed Joachaz, but was defeated by Nabuchodonosor (4 Kings xxiii.-xxiv.; 2 Paral, xxxv-xxxvl.) Against the sixth, Ephree, Jeremias prophesied (Jer. xliv. 30).

PHAR'ATHON, a place in the mountain of Amalec, in the tribe of Ephraim; birthplace of Abdon, judge of Israel, who was buried there (Judg. xii. 15.; called Phara (1 Mach. ix. 50).

PHA'RES, son of Juda and Thamar (Gen. xxxviii. 29); his sons were Hesron and Hamul (Num. xxvi. 21).

PHA'RES, one of the words written on the wall during the sacrilegious banquet of Balthasar, and explained by Daniel (Dan. v. 28).

PHAR'ISEE and PUBLICAN, the parable of (Luke xviii. 10); a Phansee invites Jesus to dine (Luke vii. 36); scandalized that he allows a sinful woman to approach him (39); our Lord proposes a parable to him.

PHAR'ISEES, a strict sect of the Jews, censured by our Lord (Matt. iu. 7; vit. 29; xvi 6, 11, 12; xxiii.; Luke xi. 42, 43, xii. t; Mark ii. 18; viii 15; John viii. 15); conspire against him (Matt. xxvi. 4; Luke xxii 2; John xi. 47); St. Paul appeals to their doctrinal pride (Acts xxiii, 6).

PHAR/PHAR, one of the rivers of Damascus, referred to by Naaman (4 Kings v. 12).

PHARU'RIM, a locality near the entrance of the temple (4 Kings xxiii, 11),

PHASE (passage), another name for the Pasch (Ex. xii, 11; Lev. xxiu, 5; Num. ix. 2).

PHAS'ERON. The children of Phaseron struck in their tents by Jonathan (1 Mach. ix. 66).

PHAS'GA, a mountain beyond the Jordan in the land of Moah, whence Moses saw the promised land (Deut. iii. 27; xxxiv. 1); Moses dies there (5); Balaam builds seven altars on it (Num xxvii 14).

PHAS'SUR, son of Emmer, a priest, prince of the house of the Lord, struck Jeremas and put him that he would die a captive in Bahyion (xxi. z); Sedecuas sent him to Jeremias (xxxviii. 1).

PHATU'RES, a city and district of Egypt (Jer.

PHAU, a city in Idamea, of which Adar was

PHE'BE. St. Paul mentions her as in the ministry of the church that is in Cenchre (the port of Corinth) (Rom. xvi. 1); asks the Romans to receive her, as she had assisted many and him also (2).

PHEL/ETHI, guards of David (2 Kings viii.

PHEL/TIAS, son of Banaias, prince of the peopie; Ezechiel sees him in a vision, as an announcement of his death (Ezech xi. 1-4)

PHENENNA, second wife of Elcana (I Kings

PHENICE', a port in the island of Crete. St. Paul advised wintering there (Acts xxvii. 12).

PHER/EZITES, people of the land of Chanaan 1 He is said to have preached in Phrygra. (Gen. xiii. 7); Josue told the tribe of Ephraim to attack them (Jos. xvii. 15); Solomon subjugated them, and of the seven deacons chosen by the apostles (3 Kings ix. 20); in the time of Esdras some Jews had married among them (1 Esd. 1x. 1).

PHERMES'TA, son of Aman, put to death

PHESDOM'IM, a place in the tribe of Juda. The Ph.hst.nes defeated at (1 Paral. xi. 13, 14), the borders of Dommim are mentioned (1 Kings xvil.

PHETE'IA, the nineteenth course of priests (1 Paral, xxiv, 16)

PHET/RUSIM, son of Mizraim (Gen. x. 14).

PHI'COL, general of the army of Abimelech, king of Gerara, in the time of Abraham (Gen. xxi. 22); also in the time of Isaac (xxvi, 26).

PHIGEL/LUS, a disciple who abandoned St. Paul at Rome (2 Tim. i. 15).

PHIHI'HAROTH. The children of Israel ordered to encamp over against it (Ex. xiv. 2).

PHILADEL'PHIA, a city of Mysia in Asia; Minor. The bishop is praised for his zeal (Apoc. iti. 7.9).

PHILAR'CHES, a wicked associate of Timotheus, slain in battle by Judas Machabeus (2 Mach. viii. 32),

PHIL/EMON, a rich man of Colosse, converted with his wife Appla by Epaphras, a disciple of St. Paul (Coloss. iv. 12; i. 7, 8). Onesimus, one of his slaves, robbed him and fled to Rome, where he was converted by St. Paul. The apostle sent him back to his master with an epistle (Philem.)

canonical books of the New Testament (Philem.)

PHILE/TUS, an early heretic condemned by St. Paul. He taught that the resurrection was already past, and subverted the faith of some (2 Tun. ii. 17, 18).

PHIL/IP, foster-brother of Antiochus Epiphanes, was a Phrygian (1 Mach. vi. 15, 55; 2 Mach. ix. 29); he was made governor of Jerusalem (2 Mach. viù. 8; v. 22); he used every means to force the Jews to renounce their faith (2 Mach. vi, 11). Antiochus at his death made him regent, but Lysias seized the government, and Philip went to Egypt for aid (2 Mach. ix. 29); he seized Antioch, but Lysias retook it and put Philip to death (1 Mach. vi. 55-63).

PHIL/IP, son of Herod the Great, and brother in prison (Jerem. xx. 1 3); the prophet announced of Herod, tetrarch of Galilee. He was tetrarch of Iturea and the country of Trachonitis (Luke in. I); his wife Salome was the daughter of Herodias, who asked the head of John the Baptist (Matt. xiv. 6-11).

> PHIL'IP, otherwise Herod Philip, son of Herod the Great and Mariamne II., daughter of Simon the high-priest. He married Herodias, who bore him Salome (see last article) (Mark vi. 17; Matt. XIV. 3).

PHIL'IP, ST., one of the twelve apostles, a PHEG'IEL, son of Ochran, prince of the tribe | native of Betasaida in Galilee. Gur Saviour called him by saying "Follow me ' (John 1, 43); Philip told Nathanael that he had found the Messias, and took him to Jesus (45-51); the next year he was made one of the apostles (Luke vi. 14; Matt. x. 3); at the feeding of the five thousand our Lord asked Philip, "Whence shall we buy bread that these may eat?" (John vi. 5-7); he introduced some Gentiles to our Lord (John xii. 20, 22); at the Last Supper he asked to see the Father, and our Lord declared that he and the Father were one (John xiv. 8, 10).

> PHIL/IP, ST., the deacon. He was the sec-(Acts vi. 5); he resided at Cesarea in Palestine, where his four daughters, virgins, were endowed with prophecy (xxi. 8, 9); he preached in Samaria (Acts viii. 5); expelled unclean spirits, cured the palsied and lame (7, 8); baptized many (12); among other Sunon Magus (13); at the bidding of an angel he went to the road from Jerusalem to Gaza (viii. 26); met and converted the eunuch of Candace, queen of the Ethiopians (27-39); Philip was then taken to Azotus, and preached as he returned to Cesarea (40); in the year A. D. 58 St. Paul terried for some days with St. Philip at Cesarea (Acts xxi. 10).

> PHILIP'PI, a city of Macedonia, St. Paul preached there, A. D. 52 (Acts zvi. 12, 13); converted Lydia, and delivered the pythonical girl (14-18); was scourged and imprisoned, but the jailer is converted by a heavenly light (22-33); the magistrates alarmed (35-39); the faithful there relieved St. Paul on several occasions (Philip. iv. 16); they sent money to him in Achaia, and sent Epaphroditus to him in Rome (Philip. iv. 16, 18).

PHILIP/PIANS, Epistle to, written by St. Paul. One of the canonical books of the New Testament (Philip.)

PHIL'ISTIA, PHIL'ISTHIIM, the country of the Philistines, Palestine (Ex. xv. 14; Isai. xiv. 31).

PHIL/ISTINES, a people from the island of Cappadocia (Amos ix. 7; Jerem. xlvii. 4); they expelled the Hevites (Deut, ii. 23); they persecute the Israel-PHIL/EMON, St. Paul's Epistle to, one of the lites (Judg. in. 3; x. 7; I Kings iv.; v.; xiit. 5; xvii.; · xxii. 1, xxix. 1; xxxi. 1; 2 Kings v. 17, 22; xxi.

15, 18); they are defeated (Judg. m. 31; xv. 9; 1 | Kings vii. 11; xiv.; xviii. 27; xix. 5; xxiii. 5; 2 watered Paradise; it compassed all the land of Hev-

PHI'SON, one of the four great rivers that

PHI'THOM, a city in Egypt, built for Pharao by the Israelites (Ex. i. 11)

PHLEG'ON, a convert men tioned by St. Paul (Rom. xvi. 14).

the Jordan, near Nebo and Phasga (Num. xxiii. 28; Deut. xxxiv. 6).

PHO'GOR, an idol of the Madianites (Num, xxv. 18; xxxi, 16); the Israelites encomped in the valley opposite the temple of Phogor (Deut, nii. 29; 1v. 46).

PHRYG'IA, one of the provinces of Asia Minor; people from it at Terusalem on Pentecost (Acts ii. 10); St. Paul passes through (xvi 7); confirming the disciples (xviii. 23).

PHU'A and SEPH'ORA, midwives of the Israelites in Egypt (Ex. 1. 15, 16), disobey the king's cruel order, and are rewarded by God (18-21).

PHUL, king of Assyria (4 Kings xv. 19), came into the land of the kingdom of Israel, at the prayer of king Manahem (Osee v. 13; 4 Kings xv. 19; r Paral, v. 26).

PHU'NON, one of the stations | rect Bibles. of the Israelites in the wilderness (Num. xxxiii. 42, 43).

PHU'RIM, meaning lots, the name of a solemn feast among the Jews, in honor of their delivery from Aman (Esth. ix. 26, 28, 31).

PHUTH, third son of Cham 17}. (Gen. x. 6).

PHYLAC/TERY, rolls of parchment, containing words of the law, worn on the forehead and left wrist, based on Ex. xiii. 9; our Lord reproached the Pharisees with making them wide out of ostentation (Matt. axii. 5).

PI'ETY. True piety to God recommended (Ex. xii. 24; xx.; xxiii. 25; Deut. v. 11; x. 12; Jos. xxii. 5; Ps. ii. 11; xlix. 14; Zach. viii. 16; Rom. xii. xiv.); includes obedience (t Kings xv. 22; Ps. xxxix. 7; Prov. iii. 1; John xii. 26); serves God in spirit (Phil.p. iii. 3); flies evil (Isai. i. 16; lviii. 6; Jer. xxii. 3; Ezech. xviii. 6; Zach. vii. 9); does mercy (Mich. vi. 8); leads to reconciliation with our brother (Matt. v. 24); removes causes of scandal (29); causes us to offer the other cheek to the smiter (39); to give what we have (Luke iii, 11); to feed the hungry (Matt. xxv. 35; t Kings xxi. 6; 2 Kings xvi. 1); God punishes those who have no piety (Deut. xxiii. 4; Judg. vni.; 1 Kungs xxv.)

PIG'EONS offered in sacrifice (Gen. xv. 9; Lev. i 14; xii. 6; ziv. 22; xv. 14, 29; Num. vi. 10; Luke it. 24).

PI'LATE. Pontius Pilate, governor of Judea 2); does not answer (14); warned by his wife not to PHIN'EES, son of the high-priest Heli, united condemn the just man (Matt. xxvii. 19); asks whether he is king of the Jews (Mark xv. 2; Luke xxiii, 3; the tops of the pillars in Solomon's temple (3 Kings 4); sends him to Herod (7); seeks to release him 'vî. to; vii. 12).

(John xix 12); asks what is truth but does not wast to hear (John xviii. 38); washen as hands, but condemns our Lord for fear of the Jews (Matt. xxvii. 24; Luke xxiii. 24); causes him to be scourged and delivered to them (Matt. xxvii. 26; Mark xv. 15; John xix, 1); his soldiers crown Jesus with thorns (Matt. xxvii, 29; John xix. 2); writes the inscription (John xix. 19); his answer to the Jews (22); Joseph of PHO'GOR, a mountain beyond Arimathea asks him for our Lord's body (Matt. xxvii. 58; John xix, 38); the Pharisees ask him for a guard for the sepulchre (Matt. xxvii. 62-65).

> PIL/GRIMAGES, their utility, when made with devotion (3 Kings viii. 41; 4 Kings v. 5; Acts viii. 27).

> PIL/GRIMS or strangers to be received kindly (Ex. xii. 4, 49; xxii. 21; xxiii. 9; Lev. xix 33; xxiii. 22; Num. xxxv. 15; Deut 1 16; x, 18; xxiv 14, 17; xxvi. 11; Ezech xlvii. 22; Zach. vii. 10; Heb. xiii. 2); we are all pilgrims and strangers in this world (Gen. xv. 13; xxiii. 4; xlvii. 9; 1 Paral. xxix. 15; Ps. cxviii. 19; Phil. iii. 20; Heb. xiii. 14; I Pet ii 11).

> PIL'LAR OF CLOUD AND FIRE guiding the Israelites in the desert (Ex. xiii. 21).

PINE TREE, mentioned by Isaias xliv. 14.

PIN'NACLE OF THE TEMPLE. The devil places our Lord on (Matt. iv. 5).

PISID'IA, a province of Asia Minor, north of Pamphylia. St. Paul preached at Antioch, in Pisidia (Acts xiii 14; xiv. 23).

PITS OF SLIME (Gen. xiv. 10) were pits of bitumen, and the word is so in the Douay and in cor-

PLAGUES. Egypt is struck with a series of plagues for the obstinacy of Pharao (Ex. vii.-ix.; xiv.); plague brought on the people of Israel by the vain glory of David (2 Kings xxiv. 15).

PLAIN OF ESDRELON (Judith, i. 8); of Jordan (Deut. ii. 10); of the wilderness (Deut. iii.

PLEDGE, certain things not to be taken in (Deut, xxiv. 6).

PLEI'ADES, a constellation named in the book of Job (Job xxxviii 31).

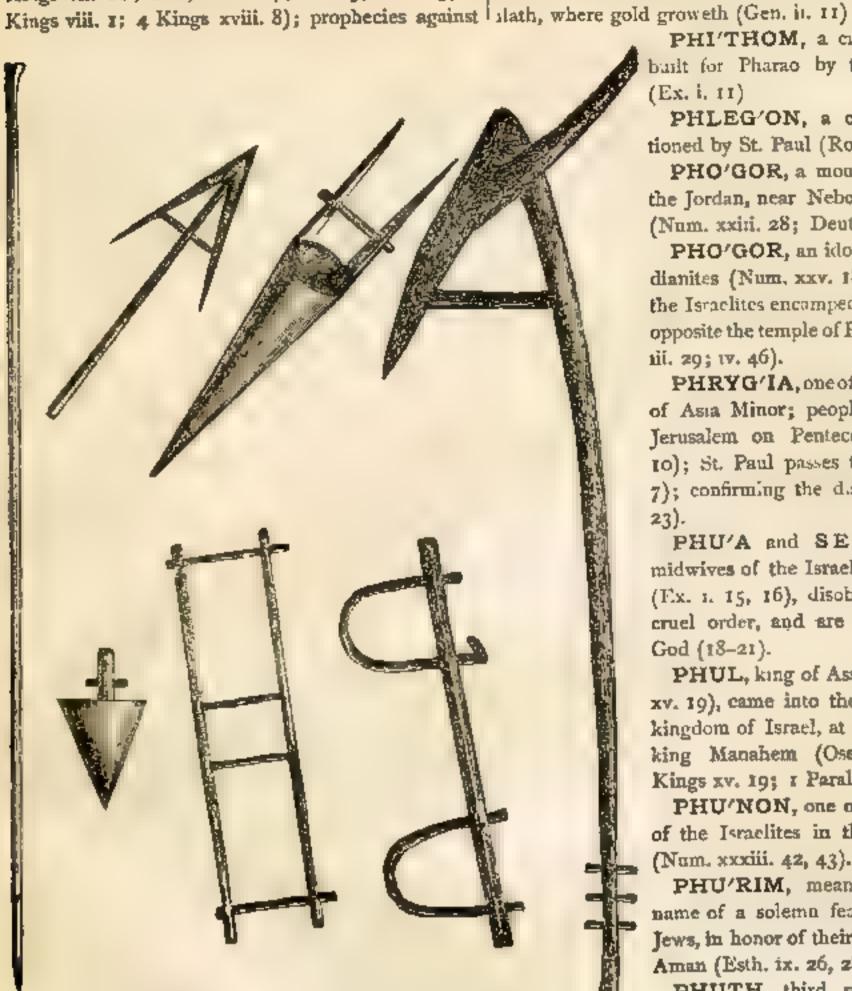
PLOUGH'SHARE. Samgar slays six hundred men with a ploughshare (Judg. iii. 31); the Israelites sharpen them for weapons (1 Kings xiii. 20). The King James has goad, but incorrectly.

POME/GRANATES, a fruit. The Israelites complain in the desert of Sin that they had none (Num. xx. 5); ornaments like the fruit were on the hem of the high-priest's ephod (Ex. xxviii. 33, 34); on



PILLAR OF LARE

3); slain with him in punishment of his sins (iv. John xviii. 33), finds no cause in him (Luke xxiii. vii 18, 20); a paradise of pomegranates (Cant. iv 13;



PLOUGHS AND YOKES OF ASIA MINOR.

the Philistines (Isai, xiv. 29; Jerem, xlvii, I, 4; Ezech, xxv. 15; Amos i, 8; Soph. ii, 5; Zach. ix. 6; Joel iii. 4); their country assigned to the tribe by Josue (Jos. xiii. 2, 3); oppress the Israelites in the times of Samgar (Judg ini. 31); Samson (Judg. xv , xvi.); Samuel (I Kings vi.); and Saul (I Kings xiii.); and disarm them (1 Kings xiii. 19); reduced by David (2 Kings v. 17; viii. 1); revolt against Joram (2 Paral, xxi. 16; xxvi. 6, 7); ravaged Juda in the days of Achaz (2 Paral. xxviii. 18); reduced by Ezechtas (4 Kings xviii, 8).

PHYLOL'OGUS, saluted by St. Paul (Rom. xvi.

15). PHILOS'OPHERS, their false wisdom shown by their crimes (Rom. i. 21, 24; iii.)

FMIN-EES, son of Eleazar, and grandson of Asron, third high-priest of the Jews, B. C. 1433-1414 (Ex. vi 25; Judges vx. 28); by his zeal against the idotarry of the Madianites, he appeares the wrath of God (Num. xxv. 7; Ps. cv. 30); the prie-thood promised to him (Num. xxv. 12); is sent to the tribes of Ruben and Gad, and half-tribe of Manasses (Jos. xxii. 13); his address to them (16-20); their reply (21-28); declares them not guilty of revolt for the Roman emperor. Christ was brought before (31); he is praised (Eccles, xlv. 28-31); his family his tribunal (Luke xxiii. 1; Mark xv. 1; Matt. xxvii. retained the high priesthood till the time of Heli.

with his brother Ophni i. wickedness (I Kings i. u).

PONT'US. Arioch, king of Pontos, an ally of Codorlahomor, against the kings of the Pentapolis (Gen. xiv.) This Pontus, in Hebrew Ellasar, is supposed by some to have been in Arabia.

PONT'US, a province of Asia Minor, mentioned in the account of Pentecost (Acts ii. 9); St. Peter addresses his first epistle to the Christians there (1 Pet. i. 1); Aquila was of Pontus (Acts xviu. 2).

POOL OF BETHSAIDA or PROBATICA, at Jerusalem (John v. 2); miraculous cures when an angel stirred the water (4); Christ heals a man there who had been thirty-eight years infirm (8).

POOL OF EZECHIAS, at Jerusalem (2 Esd. iú 16,

POOL OF SILOE (Sent: John ix. 7), (2 Esd. iii. 15); flows silently (Isai. viii. 6); our Lord cures a blind man by sending him to wash in it (John ix. 7, 11).

POOR. God's commandments as to the poor (Ex. xxil. 22-26; xxiii. 3-11; Lev. xiv. 21; xix. 10; xx ii. 22; Deut. xv. 8-11); the Lord is a refuge for the poor (Ps. ix. 10; he hears the poor (lxviii. 34); he lifts up the poor man (exit. 7); the poor man better than a vain-glorious man (Prov. xii. 9); better than a perverse rich man (xix. 1; xxviii. 6); better a poor, wise child than a foolish old king (Eccles. iv. 13); he who giveth to the poor rhall not want (Prov. exviii. 27); we are to give alms to the poor (Ecclus. iv. 1); blessed are the poor in spirit (Matt. v. 3; Luke vi. 20); the poor have the gospel preached to them (Matt. xi. 5; Luke iv. 18; vii. 22); our Lord tells us that we have the poor always with us to reheve (Mark xiv. 7; John xii. 8; Matt. xxvi. 11); no distinction between rich and poor is to be made in the church (James ii. 2-6).

POPE, or CHIEF BISHOP. St. Peter, by Christ's ordinance, was raised to this dignity (Matt. avi. 18, 19; Luke axii. 31, 32; John axi. 15; Matt. x. 2; Acts v. 29; Gal. fi. 7, 8).

PORCH, before Solomon's temple (3 Kings vi. 3; I Paral. xxviii. II; 2 Paral. iii. 4; viii. I2; xv. 8; xxix. 17; John x. 23; Acts iii. 11; v. 12); in Ezechiel's (Ezech. xlii., xlvi); in Solomon's palace (3 Kings vii. 6); at the Probatica (John v. 2).

PORPHIR'ION, a river bird, apparently the purple gallinule, classed among the unclean birds (Lev. xi. 18; Deut. xiv. 17).

POS'IDO'NIUS, an officer sent by Nicanor to Judas Machabeus (2 Mach. ziv. 19).

POST (messenger) (Esth. iii. 13); couriers (15); runners (Prov. xxiv. 34); posts sent with letters (2 Paral. xxx. 6, 10); my days have been swifter than a post (Job ix. 25).

POT, full of flesh and bones, a figure used by the | prophet Ezechiel (Ezech. xxiv. 3).

POTT'AGE (4 Kings iv. 39).

POTTER, referred to (Jerem. xviii. 3; Ecclus. exxviii. 32, 33); man is in the hand of God as clay an the hand of a potter (Ecclus, xxxiii, 13); the clay cannot dictate to the potter (Rom. ix. 21); Judas' money used to buy a potter's field (Matt. xxvii. 7, 10),

POUND, the word used in English translations for the Greek mna, a coin worth \$15 (I Esd. ii. 69; 2 Esd. vii. 72; L. ke xix. 13, 25); also a weight (3 Kings x. 17; 1 Mach. xiv. 24; xv. 18).

POW/ER, in the sense of veil (1 Cor. xi. 10).

POW'ERS, every soul to be subject to the high wers (Rom. xiii, 1, 3; 1 Pet it 13-16).

POW'ERS, an order of angels (Col. i. 16).

PRAISE. We are under obligation to chant the praises of God (Ps. xlvi. 2; exlvi. 7; exlix. 1; Isai. xii. 4; Eph. v. 19; Col. iii. 17; Heb. xiii. 15; James v. 13); we cannot do it worthily (Ps. zci. 2; cv. 2; exviii, 164; exliv. 3; Ecclus. xliu. 2); to be chanted 22). from the heart (Ps. lxxxiii. 3; Ecclus. xliii. 32; Col. iii, 16).

PRAY'ER. Conditions of a good prayer (Num. xi. 16, 24; Deut. v. 7; Judg. x. 10, 15; 1 Kings i. 11; 2 Kings xxii. 2, 7; 3 Kings in. 7 Tob. vii. 11; Judith iv. 12; Ecclus. xxxv. 26; Isai. lxv. 24; Amos vii. 2. Matt. vi. 5, 9. vii. 7; xviii. 19; xx. 20; xxvi. 30; Mark xiii. 33; Luke xviii. 1; xxii. 40; John iv. 23; xv. 7; xvi. 23; Acts i. 14; ii. 42; iv. POOL OF FIRE (Apoc. xix. 20; xx. 9; xxi. 8). 24, 31; Rom. viii. 26; xii. 12; 1 Cor. xiv. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; 1 Tim. ii. 1; Heb. xii. 18; 1 Peter iii. 12; 1 John vi. 4; James iv. 3; v. 13; Apoc. xix. 5; xxii. 9); prayers duly made are heard (Gen. xvi. 11; xxi. 17; Ex. ii. 24; ni. 7; vi. 5; xxii. 23, 27; Deut. iv. 7; xv. 9; 1 Kings in. 9, 10; ix. 16; xii. 18; 3 Kings xiii. 6; xvii. 22; xviii. 36; 4 Kings xiii. 23; xx. 5; 2 Paral. xxxii. 24; xxxiii. 13; Tob. id. 24; Ps. iii. 5; iv. 4; ix. 13. xvii. 7; xxi. 25; xxxiii. 7; xlix. 15; liv. 17; cxvii. 5; exix. 1; exhv. 19; Prov. xv. 29; Ecclus. iv. 6; xxi. 6; xxxv. 16-21; xlviii. 22; Isai. xxx. 19; xxxvii, 15, 21; lv. 6; Jer. xxix. 12; Lam. iii. 56; 22; John ix. 31; Acts x. 4); why some prayers are not heard by God (Deut. i. 45; xxxi. 18; Judg. x. 10; I Kings viti. 18; Ps. zvii. 42; Prov. i. 28; zxi. 13; xxviii. 9; Ecclus. xxxiv. 29, 31; Isai. i. 15; Jer. vii. 16; xi. 11; xiv. 12; xv. 1; Ezech. vui. 18; xiv. 16, 20; Mich. iii. 4; Zach. vii. 13; 2 Mach. ix. 13; Heb. xii. 17); examples of the prayers of saints (Gen. xxxii. 9; Ex. xxxii. 11, 13; Num. xiv. 19; Deut. ix. 26; 3 Kings viii. 15; 2 Paral. vi. 16; xiv. 11; xx. 6, 12; 1 Esd. ix. 6; 2 Esd. i.; Tob. vini. 7; xiii 1; Indith ix. 2; xvi.; Eath. xiv. 3; Wisd. ix.; Ecclus. axiii. 1; xxxvi. 1-11; ll.; Isai. xxxiii. 2; lxiv.; Jer. x. 24; 2vii. 13, 14; 2viii. 19; 2xxii. 16; Lam. v.; vi. 17; xi. 2; xiii. 10; xv. 25; zvi. 5, 18; xviii. 12; Bar. i. 17, 21; il. 6; iil. 1, 9; Dan. 1x. 4; xiii. 42; Jon. ii.; Hab. iii.; 1 Mach. vii. 37; 2 Mach. vi. 30; 15-17; ix. 9; x. 9; xiv. 9; xxxvi.-xxxvii.; xlvii. 8; Acts iv. 24); praying in the name of Jesus (John kiv. 13; xv. 16; xvl. 23, 26; 1 John v. 14); of ourselves we cannot pray as we ought (Matt. xx. 20; Mark x. 35; Rom. viii. 26; James iv. 3); we must pray without ceasing (Ps. cxviii. 62; Matt. vii. 7; 2 Tim. iii. 2; 1 Pet. v. 5; 2 Pet. ii. 10; Jude 16; Apoc. Luke xi. 9; xviii. 1; Acts x. 2; Col. iv. 2; 1 Thesa. iii. 10; v. 17; 1 Tim. v. 5; 2 Tim. i. 3); we are bound to pray for those who preach (Eph. vi. 19); we are bound to pray for one another (Jer. xlii. 2, 20; Bar, i, 13; 2 Mach. i. 6; 1 Thess, v. 25; 1 Tim. ii. 1; James v. 16); prayers for the dead holy and wholesome (2 Mach. xii. 43).

PRAY'ER. A Jewish house of prayer (Acts xvi. 13).

commanded by our Lord to preach the gospel to all nations (Matt. xxviii. 19; Mark xvi. 15; Luke ix. | 60; xxiv. 47; Acts 1: 14; in. 12; iv. 8; x. 42; xiii.

PREACH'ER (1 Tim. ii. 7; 2 Tim. i. 11).

knew, he also predestinated (Rom. visi. 29); whom he predestinated, them he also called (30); God hath i. 5, 11)

xv. 11; xvn 7, lxvi. 9; Isai. lxiv. 1; Jer. v. 22, Ezech, i.; Dan. vii. 9; Nah. i.; Hab. iii.; Apoc. i.) him into twenty-four courses (1 Paral. xxiv. 1-19; 2

PRESENTATION, applied especially as the offering of the first-born son to God in the temple, (Ex. xii. 2; xxii. 29; Num. iii. 13); our Lord was presented in the temple by the Blessed Virgin (Lake ii.

PRES/ENTS, bribes. God is not to be gained by bribes (Deut. x. 17); judges are forbidden to receive bribes (Ex. xviii. 21; xxiii. 8; Num. xxxv. 31; Deut. xvi. 19; xxvii. 25; Job xxxvi. 8; Ecclus. iv. 36); those who receive bribes shall be punished (Job xv. 34; Ps. xxv. 10; Isai, j. 23; v. 23; Ezech, xiti. 19; xxii. 12; Mich. iii. 11); he who hates bribes shall live (Prov. xv. 27; Isai, xxxiii, 15); they pervert the order of justice (Prov. xvii. 23; xxviii. 21); they blind the judges (Ecclus, xxix, 31); they make room for a man before princes (Prov. xviii. 16); many are the friends of hun that giveth gifts (xix, 6); a secret present quenchern anger (xxi, 14); he that maketh presents shall purchase victory, but carrieth away souls (xxii. 9); Arraham refuses presents from the king of Sodom (Gen. xiv. 22); Jacob sends presents to Esau (Gen. xxxii. 13-21); Balanm refuses the presents of Balac (Num. axii. 18); Samuel's sons, Ophni and Phinees, corrupted by presents (1 Kings vili. 3); Samuel never took a bribe (1 Kings xil. 3); a prophet refuses the presents of Jeroboam (3 Kings xiii. 8); Eliseus refuses the presents of Naaman (4 Dan, xiii, 44; Jon, ii. 3; Zach, xiii. 9; 2 Mach, iii. Kings v. 16); Daniel refuses the gifts of Balthasar (Dan. v. 17); those are happy who receive no bribes (Ps. xiv. 5; Isai. xxxiii. 15; xlv. 13; Acts xx. 35); the high-priesthood obtained by Jason hrough bribery (2 Mach. iv. 8); by Menelaus (24); Judas Lribed to betray our Lord (Matt. xxvi. 15; Mark xiv. 10).

> PRI'APUS, an obscene idol. Mascha, mother of king, was priesters of Priapus (3 Kings xv. 13); Asa abolished the worship, broke the idol in pieces, and burnt it (13; 2 Paral. xv. 16).

> PRIDE forbidden and punished (Gent. iii. 17; xi. 5, 7; Ex. v. 2; xiv. 26; I Kings xvii.; 4 Kings xviii. 19; xix. 35; Tob. iv. 14; Judith ix. 16; xiii.; Prov. xxv. 6; xxix. 23; Ecclus. x. 9-16; xxv. 4; Isai. iii. Jer. xlviii. 29; xlix. 16; Ezech. xvi. 49; xxviii. 2; xxxi. 10; Dan. iv. 19, 27; v. 22; Abd. i. 3; Mal. i. 4; 2 Mach. ix. 4, 6; Luke i. 51; x. 15; xiv. 7, 11; zvili. 11; zxii. 24; Acts xii. 21; Rom. i. 30; zi. 20; zviii. I-24).

PRIESTS under the patriarchal law, Melchisedec (Gen. xiv. 18); Raguel or Jethro (Ex. ii. 16; xviii. 12); under the Mosaic law, confined to the family of Aaron; their duty and office (Ex. xxix. 44; xxx. 7; Lev. x. 1, 6; xxi.-xxii.; xxiv. 3; Num. iii. 10; iv. 5, 11; x. 8; xviii. 1, 7; Deut. xxi. 5; 1 Kings ii. 28, 35; 1 Paral. vi. 49; 2 Paral. xxvi. 17; Ezech. xliv, 15, 20; Heb. v. 7; x. 11); entitled to tithes PREACH THE GOSPEL. The apostles are (Num. xviii. 26-28); special tithes every third year (Deut, xiv. 28; xxvi. 12); the redemption money for the firstborn of man or beast (Num. xviii. 15, 16); to a portion of the spoil taken in war (Num. xxxi. 28); to the loaves of proposition, and parts of animals offered in sacrifice (Num. xviii.; Lev. vi., vii., x.); PREDES'TINATED. Those whom God fore- to the first fruits (Ex. xxiii. 19; Lev. ii., x., xxii.; Deut, xxvi); after entering the promised land, thurteen cities were assigned to the priests, viz.: Hebron, predestinated us unto the adoption of children (Eph. Lobna, Jether, Esteme, Holon, Dabir, Ain, Jera, Bethsames, Gabaon, Gabae, Anathoth, Almon (Jos. PRES'ENCE OF GOD (1 Paral. xvi. 27; Ps. | xxi. 13-18); in the time of David the priests numbered 38,000 (1 Paral, xxini, 3), and were divided by

Paral, axin 8), each of which served in turn for a week, the duties being assigned by lot (Luke i o). Heel e and Luke at 15), plance of this world (John after the captivity only four courses could be found | xii, 31; xiv, 30; xvi, 11; 1 Cor. ii, 6, 8) (1 Esd. in 36 30 , punishment of wicked prests (Num avi ; r Kings ii 22, iii 17; 3 Kings ii 26, (Apoc 1 c Isat i 11, Jer it 8, va. 10, Osce iv 0, 9, v , V i 1, n , t Mach vn. 5 0, 21 , e priest was the i , vii.; John vii. 48; Acts iv. 8; xiv. 5). julge of difficult questi is (Treut win 9, 12, has " " of legrosy (Levi' v.,)

PRIESTS under the new law. Jesus Christ, priest forever, according to the order of Melchise early converts. They were compelled to leave condition it will 8, 9, anym; Lev. and, 1

PRINCE OF DEVILS (Matt is 34, an 24);

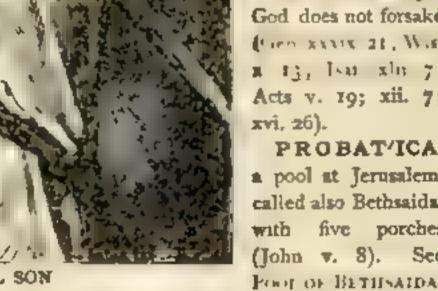
PRINCE of the kings of the earth, Jesus Christ

PRINCES of the twelve inhes (Fx vi; Num

PRINCIPAL'ITIES, an order of angels (Col.

PRIS'CA or PRIS'CILLA, wife of Apoila,

they were tent-makers 15 they returned to



THE RETURN OF THE PRODIGAL SON #1); there are priests of God and of Christ (Apoc xx. 6); we have an altar, and priests who serve at it (H b viii to: 1 Cor ix 13), priests or line lbs the apostles (Acts xiv. 22), and by Titus, under the anthoniv of St. Paul. It is ch, S. Paul consults. the priests at Terusia e " \ 1 xx 21, pricets are to rule well it lim, v. 17, accusations against a priest to be under two or three witnesses [19]; priests to be | xv. 11). called in in time of sickness (James v. 14).

of Christ (Heb vii 19), il e priestland of the new profane (Isai Isv 4). law (1 Tim iv 12)

appointed by the apostles at Jerusalem (Acts vi. 5).

pointed by the Koman senate Sergi s Paulus, proof Achaia (xind 12) at Epheron NIX 381

PROFANE'. Esan called profane for selling PRIEST/HOOD in the old law. Laws relating his birthing hi to it (Lev. visi., xxi., xxii.); its insufficiency profane to eat with Gent les (Gen x 11 32), one many (Matt xxiv ft, 24, Mark xiii 22, I uke vi. (Heb. ix., x.); the priesthood of Melchisedech who did not eat of the peace-offering in season 26; 2 Peter ii. 16; 1 John iv. 1); Hananiss (Jerem. (Heb. vii. 1 14); the excellence of the priesthood deemed profune (Lev. xix. 7); forbidden food styled xxviii.); Barjesu (Acts xiii. 6).

gard to it (Gen. xii 7, xiii. 15, xv. 7, 8; axii 17), renewed to the Hebrew people (Ex. xiii. 5; xxxiii. 2) shown to Moses (Deut, xxxiv.); though he is not allowed to enter; its remarkable fruits (Lev. xxvi. 4, 5, Deut 1, 21, 25, 111, 25, x1 to, 24), its limits . Num xxxiv. 2); described (Jos. xiii.-xix.; Ex. iii.); portioned beyond the Jordan among the tribes of Ruben, Dan, and the half-tribe of Manasse (Num. xxxii. 1); among the other tribes (Jos. xiit.-xxi.)

PROM'ISES. God makes promises subject to 2), and settled in Cor- xv1 10; John in 16, 30, v1 47; via 31, xiii 17, 111 , St Paul re v 7, 14, Rom v a. 17, (1 1 25, Heb m. 14, 2 with them, as Pet. i. 4; Apoc. ii.-iii.; xxi. 7).

PROPH'ECIES. The use to be made of proph-2. they went with ec & z let i 17. 1 Cor xii, 10, 1 Thess. v. 20]. St. Paul to Ephesus of the Apocalypse (Apoc. i. 3; xxii.)

PROPH'ET, from a Greek word, means one King, where St Paul who foretells. The Joan called them hist Seers (1) en tes the church is Kings ix. 9 , a'en men of God (4 Kings en 6); their r lause (Rom disciples were called Sons of the Prophets (4 Kings x 1 51, carls them has a 3); Aaron is called the prophet, that is, the spokesman of Moses (Ex. vii. I); Abraham is called a. s ve that they last a prophet (Gen. xx. 7); a prophet is promised by white from necks A! es (Deut win 15), alle el to afterwar is 1 ha for his life; and that i. 25; vii. 40); really our Lord Jesus Christ (Matt. not only he but all the xxi. 11; Mark i. 15; John iv. 19); no prophet arose churches of the Gen like unto Moses (Deut. xxxiv. 10); a prophet sent to them (1). the Jews in the days of Gedeon (Judg. vi. 8); Sam-PRIS'ONERS, well a trainer i Kings in 201, the prachet Gad A ratiam celivers Lot (r Kings axii 5; 2 Kings axiv. 11); the prophet w enaphy ner ten Nathan (2 Kings vii. 2; xii. 25; 3 Kings i. 8-45; sir 1'); Itavil rese I faral xin I), the projet Anias, the Skinde (3 ties he tris ers to Kings xt. x v.), an ellips phet slain for hisobedience ken at Siceleg (1 (x.,), t.e., ct febu 3 k.mg xv., Fl.as, the Kings xxx. 18); Abde- prophet (3 Kings xviii., etc.; Ecclus. xlviii. 1); Elimelech delivers Jere sens (3 h ngs xix 11 , the prophet finas (4 K ngs na s when a prisoner xiv 25, Jonas; Milt x12, 41, the prishet Issuas (Ter axasta to), an (4 Kings xix 2; 2 Paral, xxvi 22, F is xlv ii a gel de ivers St 23, Isaias; Matt vin 17; Mark 1 2, vn b, Ishq Peter (Acts xii. 7); xii. 38; Acts viii, 28, 30); the prophet Semeias (2 we should visit the Paral. xii. 15); the prophet Addo (2 Paral. xiii. 22); prisoners (Tob. i. 15; the prophet Azarias (2 Paral. xv. 8); the prophet Matt. xxv. 36; z Tim. | Hanani (z Paral. xvi. 7); the prophets Asaph, and i. 16. Heb var 3 . Heman, and Idithum (2 Paral, xxxv. 15); the prophet God does not forsake Jeremias (2 Paral. xxxvi. 12; Jer.; Lam.; Bar.; Cien xxxix 21, Wis 2 Mach II , xx , Matt xxi 141, the prophet Aggrus m 13, Isu xin 7. (1 Est v 1, Agg), Zacharias (1 Est v 1; Zach), Acts v. 19; xii. 7; Noadias (2 Esd. vi. 14); the prophet Amos (Tob. ii. 6; Amos); Baruch (Bar); Ezechiel (Ezech.); Daniel PROBATICA, (Dan; Matt. xxiv. 15); Habacuc (Dan. xiv. 32; a pool at Jerusalem, Hab.); Osee (Os.); Micheas (Mich.); Sophonias called also Bethsaida, (Soph.); Zacharias (Zach.); Malachias (Mal.); Joel with five porches (Acts ii 16, Joel); St. John the Baptist, a prophet (John v. 8). See and more than a prophet (Matt. xi. 9); a prophet of Poor or Betilsaida the Most II gh (I uke i. 76); he himself Lumbly save PROCHO'RUS, one of the seven deacons first he is not the prophet (John i. 21); the prophet Agabus (Acts xi. 28; xxi. 10); prophets from Jerusalem PROCON'SUL, a governor of a province, ap- (Acts zi. 27); at Antioch (ziii. I); all the prophets and the law bear testimony to Christ 'Matt xi 13', consul of Cypres Ac s vi. 7 12), Gal in procorsul many perpheta wished to see him (Luke a 24), the city of Jerusalem reproached with slaving the prophets PROD'IGAL SON, the parable of the (Luke and then building them honoral le tombs (Matt xxiii. 37; Luke xiii. 34).

PROPH'ETS, false; our Lord warns us against

PROPH'ETESSES, Mary, sister of Moses (Ex PROM'ISED LAND, God's promises in re- av. 20); Debbora (Judg. iv. 4), Holdia (4 Kings



36).

PROPIT IATORY, otherwise called the Oracle. It was the cover of the Ark of the Covenant; it was of gold, with two cherubim at each end, facing, and their wings touching. From this God gave his oracles when consulted by Moses or the high-priest (Ex. xxv. 22; Num. vú. 89).

PROP'OSIT'ION, LOAVES OF. They were the twelve loaves which the priest of the week placed every Sabbath, that is Saturday, on the golden table in the Holy before the Lord. They represented the twelve tribes. When the fresh loaves were placed, those of the previous week were removed and could be eaten by the priests only. The offering was accompanied with incense and salt (Lev. xxiv. 5-9; Num. iv. 7; Heb. ix. 2); David, when pressed ty hunger, ate the loaves of proposition (1 Kings xx1. 4; Matt. xii. 4).

PROS'ELYTE, a Gentile who was received into the Jewish church (1 Paral xxi., 2; 2 Paral, ii 17; xxx. 25; Tob. i. 7; Ezech, xiv. 7; Matt. xxid. 15; Acts it. 11)

PROV'ERBS, one of the canonical books of there (xii. 45, 48); Ant., the Old Testament written by Solomon (Prov.) Chapter xxx. is given as the words of Gatherer, the son of Vomiter, in Hebrew of Agur, the son of Jakeh. Chapter xxxi., the words of king Lamuel, Prov. i. 16, is cited, Rom. ni. 15; ni. 7; Rom xii. 16; iii. 11, 12; Heb. x.i. 5, 6; Apoc. iii. 19; iii. 34; James iv. 6; x. 12; 1 Pet. iv. 8; xi. 31; 1 Pet. iv. 18; xvii. 13; Rom. xil. 17; 1 Thess. v. 15; 1 Pet. iii. 9; xvi 27; James i. 19; xx. 9; 1 John i. 8; xx. 20; Matt. xv. 4; Mark vii. 10; xxv. 21, 22; Rom. xii. 20; xxvi. 12; 2 Pet. ii. 22; xxvii. 1; James iv. 13, 14.

PSALMS, one of the canonical books of the Old Testament, called in Hebrew Tehillim, that is, hymns of praise. The author of a great part of them was king David, while some are supposed to have been composed by those whose names they bear. They are one hundred and fifty in number, and are divided by the Hebrews into five books. In numbering the Psalms, the Hebrew makes two of what English Catholic Bibles; and of what is Ps. exiv. and cxv., and Ps. cxlvi., cxlvii., they make one. The Psalms are greatly used in the Jewish forms of prayer, whole psalms and verses said responsively, and the usage passed to the Catholic church, which uses them in the same way in her mass and office.



A WOMAN'S PURIFICATION AFTER CHILDBIRTH.

are exix. to exxxiii. They are so called either from fully guarded (Deut. xxxii. 10; Ps. xvi. 8; Prov. dried them (Num. xi. 32), but were punished by the fifteen steps by which the people ascended to the vii. 2; Ecclus. xvii. 18; Lam. ii. 18; Zach. xii. 8). plague (33).

14; 2 Paral. XXXIV. 22; Anna (Luke ii. | temple, or that the voice in singing was raised by | PURG'ATORY. Passages proving its ex certain steps.

xxxvii , l., ci., cxxix., and exhi.) are so called as they all express sorrow and contrilion

PTOLEMA'IS, a city of Phœnicia, on the Mediterrancan (Accho, Judg. i. 31), (1 Mach. v. 15); Simon pursued the enemy to the gates of Ptolemais (22, 55); taken by Alexander Bales (x. 1); Demetrius allots it to the Jews (x. 39); Ptolemee and Alexander meet there, and Jonathan also (56-60; Demetrias at (xi. 22, 24); Jonathan entrapped into Ptolemais by Tryphon, and slain

the Gerrenians (2 Mach. xiti. 24, 25); St. Paul, xxi. 27). stopped there on his way to Jerusalem (Acts xxi. 7).

PTOL/EMEE, a name born by the kings of ! Egypt, from Ptolemee, son of Lagus, to the conquest of her child (Lev xn 6); the Blessed Virgin obeys of the country by the Romans.

PTOL/EMEE, PHILOMETOR, son of Ptole- monial of one who made a vow (Acts xxi. 25). mee Epiphanes. He was attacked by Antiochus Epiphanes, king of Syria (I Mach. i. 19); forms an alliance with Alexander Bales (x. 51); makes war on him, takes Antioch, and assumes the crown of Syria (xi. 13); defeats Alexander in battle (15); dies (18).

PTOL/EMEE MACER, governor of Cyprus for king Ptolemee Philometor, went over to Antiochus, the Illustrious (2 Mach. x. 13); bribed by Menclans to obtain the favor of Antiochus (2 Mach. iv. 45, 46); (viii. 8; 1 Mach. iii. 38, 39); just to the Jews (2 ung brethren there, he remained several days (14 is Ps. ix. and Ps. exili. in the Vulgate, and in our Mach. x. 12); accused to Eupator, poisons himself (13).

> They were despised among the Jews (Matt. v. 46; ix. 11; xi. 19; xviii. 17; xxi. 32; Luke iii. 12); St. Matthew, the apostle, was one when our Lord called him (Luke v. 27); several converted by our Lord

> > (Matt. xxi. 32; Luke v. 27; vii. 29; xv. I); Zacheus, the chief of the publicans at Jericho, converted (xix. 1-10); our Lord's parable of the publican and the Pharisee (Luke xviii. 10).

PUB'LIUS, chief man of the island of Malta, received St. Paul into his house after his shipwreck (Acts xxviii. 7); St. Paul cures his father of a fever and dysentery (8).

PU'DENS, a disciple men-Tim, iv. 21). He is supposed to spirit by St. Paul (Acts xvi. 16). have been a Roman senator, con-) verted by St. Peter.

istence (2 Mach. zii. 43, 46; Matt. v. 25; xu. PSALMS, PENITENTIAL (Ps. vi., xxxi., '32; 1 Cor. ii. 15; Phil. ii 10; 2 Tim . 18



RACHEL'S TOMB

ochus made Machabeus governor from Ptolemais to 1 Pet. in. 19; 1 John v. 16; Apoc. v. 3, 13:

PURIF'ICATION. Purification a legal cere mony, to be performed by a woman after the lirth the law (Luke ii. 22); purificate n part of the core-

PURIF'ICATIONS, law relative to (Lev. xii. 4, 5; xiv. 23, 49; xv. 28; 1 Paral. xxiii. 28); purification of the temple after the heathen rites (I Mach. i. 18, 36; ii. 20; x. 5; 2 Mach. x. 3, 6); water-puts for purifying according to the manner of the Jews (John ii, 6); dispute between John's disciples and the Jews concerning purifications (iii. 25).

PU'RITY, cleanness of heart and body recommended (Mitt axii. 25; Luke xi. 39; 2 Cor v.i 1).

PUTE/OLI, a city of Italy, reached by St. Paul Philip seeks his aid, but Judas defeated his troops on his way to Rome, A. D. 61 (Acts xxviii. 13); find-

PUT'IPHAR, a cunuch, chief captain of the army of Pharao (Gen. xxxvii. 36); he purchased PUB/LICANS, farmers or gatherers of taxes. Joseph, and made him steward of his house (xxxix, 4); his wife tempts Joseph (7), and being repulsed falsely accused him (8-18); Putiphar believing his wife cast Joseph into prison (20).

> PUTIPHA/RE, priest of Heliopolis His daughter Aseneth was given to Joseph as his wife by Pharao (Gen. xli. 45).

> PYGARG', an animal with a white rump, a species of antelope, allowed to be eaten (Deut. xiv.

> PYG'MEANS, are said to have hung their quivers on the walls of Tyre, and perfected its beauty (Ezech xxvii. 11).

> PYR'AMIDS, Simon set up seven pyramids at Modin, for his father, mother and four brethren (1 Mach. xiii. 28).

PYTHON/ICAL SPIRIT. A girl with 1 tioned by St. Paul in his second pythonical spirit at Philippi, whose divinings were Epistle from Rome to Timothy (2 a great gain to her master, was delivered from the

QUAILS, a well-known bird. God sent flocks PU'PIL OF THE EYE, of them to feed the Israelites in the desert (Ex. xvi. PSALMS, GRADUAL. The Gradual Psalms | often referred to as a symbol of something to be care- 13; Ps. civ. 40; Wis. xvi. 2); they gathered and

23)

19; Phil. n 15, m. 6; 1 Thess. ii. 10; iii. 13; v. sends Tobias and Sara home (x. 10-13) 23)

return from Babylon, named in 2 Esd. iit. 3.

16, xx 1 10).

or the moon. Hebrew women offered cakes to her David (Ruth iv. 21, 22; I Paral. ii. 11). (Jer. va. 18; xliv. 17-19, 25).

QUESTIONS. Useless questions to be avoided to be Egypt (Ps. lxxxvi. 4). (Gen ui. 1, 6; Prov. xxv. 27; Eccles, vii. 11; Ecclus. mi. 22; Matt. xxiv. 3; John xxi. 21; Acts i. 6; 1 of Ismael (Gen. xxxvi. 4, 17). Tim. 1. 4, vi. 3; 2 Tim ii. 16; Tit. ni 9)

RABBA, Rabbath of the children of Ammon, a i. 28). strong place east of the Jordan, the chief town of the Ammonites. The iron bed of Og was preserved 12; 2 Kings xvi 1). there (Deut. iii. 11); David sent Joab to besiege it (2 Kings xi. 1); they made frequent sallies (17); of Ram (Job xxxii. 2); apparently the same as Aram. finally taken by David (xii. 26-31); Moloch was (Jerem. xlix. 2, 3; Ezech. xxi. 20).

26; iv. 31; vi. 25; ix. 2; xi. 8; Mark x. 51; John Daniel (Dan. vii. 3). xx. 16),

mies (4 Kings xviii. 17; Isai. xxxvi., xxxvii.)

RAB'SARES, a prince of the court of Nabuchodonosor, at Babylon (Jerem. xxxix. 3).

RA'CA, a term of contempt (Matt. v. 22).

RA'CHEL, youngest daughter of Laban, feeds her father's flocks (Gen. xxix. 9); Jacob meets her and kisses her (10, 11); she announces his arrival (13); Jacob being in love with her offers to serve seven years for her (18); is deceived with Lia, but serves seven years more for Rachel, and marries her (28); Laban gives her Bala for her servant (29); she remained barren (31); her grief (xxx. 1), gives Bala to Jacob as a wife (3); Rachel bears Joseph (22-24); she steals her father's idols (xxx1. 19), and hides them (34); bears Benjamin near Ephrata or Bethlehem (xxxv. 16-18); dies and is buried there (19); Jacob erects a pillar over her sepulchre (20)

RAGAU (1 Paral. 1 25; Luke iii. 35), or Reu (Gen. xi. 18, 19); son of Phaleg.

RAGAU, a place where Nabuchodonosor, king of Ninive, defeated Arphaxad, king of the Elamites ([udith i. 5, 6].

RAGES, a city of Media, situated in the mountains of Echatana, Gabelus, to whom the elder Tobias had lent money, resided here, and he sent his son to obtain it (Tob.)

RAG'UEL, or Jethro, father-in-law of Moses. See JETHRO.

younger Tobias. He lived at Rages, a city of the Medes (Tob. iii. 7); he had one daughter Sara (vi. 11); he receives Tobias and the angel (vii. 1); as instructed by the angel (vi. 13). Tobias asks Sara

QUAR'RELS, to be avoided (Ecclus, viii. 2, 4, safety (16); gives Tobias balf his possessions (24); xviii)

RA'HAB, a woman of Jericho, entertains Josue's QUARTERS OF JERUSALEM, after the spies (Jos. ii. 1; Heb. xi. 31; James ii. 25); conceals them from the officers of the king Jos. n. 3-5), QUEEN OF SABA, comes to visit Solomon (3 she recognized the true God (11); makes the spies Kings x, 13; 2 Paral ix. 1, 9, 12); the queen of the swear to show mercy to her father's house, and give south will rise in judgment against the Jews (Luke her a token (13); lets them down from a window x1 31) Queen, used to mean the mother of the (15); a scarlet cord made a sign of safety to her reigning king, who in the East exercised greater in- (18); Josue orders her and her family to be spared fluence than the wife (4 Kings x. 13, 2 Paral. xv. (vi. 17); she is saved with her kindred and goods (23); she married Salmon, prince of Juda (Matt. i. QUEEN OF HEAVEN, the goddess Astarte, 5); to whom she bore Booz, great-grandfather of

RA/HAB, a city or country, by some supposed

RA'HUEL, son of Esau and Basemath, daughter

RAIN'BOW, God set a rambow in the sky as a sign of his covenant with Noe (Gen. ix. 12; Ezech.

RAM. Eliu is said to have been of the kindred

RAM, the male of the sheep, offered in sacrifice | worshipped there in the days of Amos (Amos i. 14); by Abram, as directed by God (Gen. xv. 9); one still important in the days of Nabuchodonosor given as a substitute for Isaac (xxii, 13); ram skins used in the tabernacle (Ex. xxv., xxvi., xxix., xxxv., RABBI', Rabboni, a term signifying master, ap- xxxvi., xxxix.); offered in sacrifice under the law plied to our Lord (Matt. xxiit. 7, 8; xxvi. 25, 49; (Levit. v., vi., viii., ix., xvi., xix., xxiii.; Num. vi., Mark ix. 5; xi. 21; xiv 45; John i. 38, 49; iii. 2, vii., xv., xxiti., etc.); seen in a vision by the prophet

RA/MA, a city of Benjamin (Jos. xviii. 25); be- there (1 Mach. v. 37). RAB'SACES, general of the army of Senna- tween Gabaa and Bethel (Judg. iv. 5; xix. 13); Jerecherib, king of the Assyrians; his horrible blasphe- mias restored to liberty at Rama (Jerem. xl. 1-3); | Paul was (2 Cor. xii.) Rachel mourning for her children at Rama (Jerem. xxxi. 15); applied to the massacre of the innocents (Matt. ii. 8).

RA'MA, a wooded height near Gabaa (1 Kings xxii. 6; 1 Esd. ii. 26; 2 Esd. vii. 30; Isai. x. 29; Osee v. 8).

RAMATH (Jos. xix. 21); Beer-Ramath (xix. 8); Ramoth to the south (1 Kings xxx. 27); a city in the tribe of Simeon.

RAMA'THA, a town in Samaria, given by Demetrus to Jonathan (1 Mach. xi. 34)

RAMATHAIMSOPHIM, in Mount Ephraim, the home of Elcana, father of Samuel (1 Kings i. I).

RAM'ATHLE'CHI (The lifting up of the jawbone), the place where Samson slew a thousand Philistnes with the jawbone of an ass (Judg. xv. 14 -17)

RAMES'SES, a city built by the Hebrews during their bondage in Egypt (Ex. i. 11)

RAMES'SES, a district of Egypt assigned to Jacob and his family when they went to Egypt (Gen. xlvii. 11). The Israelnes set out from it under Moses (Ex xii, 37, Num xxxiii 3).

RAM'ETH (Jos. xix. 21), Ram'oth (1 Paral. vi. 73), a Levitical city in the tribe of Issachar

RAMOTH GALAAD, a city in the tribe of Gad (Jos. xiii. 26); a city of refuge (Deut. iv. 43; RAG'UEL, father of Sara, who married the Jos. xxt. 8); given to the Levites (Jos. xxi. 37; I Par. vi. 80); it became a source of contest between the kings of Israel and Syria (3 Kings xxii.): Joram, king of Juda, grievously wounded while besieging (4) Kings viti. 28, 29; 2 Paral. xxii. 5); Jehu conse- give her (51); she goes with her maids (58-62);

QUARTUS, a Christian at Corinth (Rom. xvi. as his wife (vii. 10); Raguel gives her (15, 16); digs crated king there (4 Kings ix ,; Achab killed in a grave for Tobias (viii. 11); blesses the Lord for his battle with the Syrians before Ramoth (2 Paral.

RAN'SOM OF LANDS AND HOUSES regulated by express law (Lev. xxv. 23-31).

RAPE, the law against (Deut. xxii. 28, 29).

RAPH'AEL, son of Semeias, a validat man (t Paral, xxvi. 7); a Levite and porter of the temple.

RAPH'AEL, one of the seven angels constantly before the throne of God (Tob. xii. 15); he appeared in human form (v. 5), and guided young Tobias to Echatana, expelled the devils who beset Sara, obtained her in marriage for Tobias (vi.-viii.), received the money from Gabelus (ix.), guided him safely home, and cured the blindness of the elder Tobias (Tob. xi.)

RAPH'AIM, a race of gigantic men in Chanaan. Chodorlahomor and his allies smite them in Astarothcarnaim. Their territory promised to the descendants of Abraham (xv. 20); in Moses' time, Og, king of Basan, ruled over the remnant of the race (Jos. xit. 3); they were overthrown and destroyed by Moses (xiii, 12). The valley of Raphaim kept the RAISINS, dued grapes (I Kings xxv. 18; xxx. name to the time of Isaias (Jos. xv. 8; 2 Kings v. 18; I Paral. xiv. 9; Isai. xvii. 5); Saphai, of the race of the Raphaim, was a Philistine champion, and was slain by Sobochai (1 Paral. xx. 4), as were Goliath and his brother (5, 6).

> RAPH'IDIM, the encampment of the Israelites after leaving the desert of Sin (Ex. zvii, 1); there was no water there, and Moses obtained water by striking the rock (1-6; Num. xxxiii. 14, 15); they set out from it for Smai (Ex. xix. 2).

> RAPH'ON, a city beyond the Jordan, near Carnaim. Judas Machabens defeated Timotheus

> RAPT TO THE THIRD HEAVEN, St.

RAS'IN, king of Syria, with Phacee, king of Israel, invades Juda, and besieges Achaz in Jerusalem (4 Kings xv. 37, 38; xvi. 5, 6); Rasın also took Aila (4 Kings zvi. 6), and carried away great booty to Damascus (2 Paral. xxviii. 5); Theglathphalasar, king of the Assyrians, to protect Achaz, took Damascus, and slew Rasin (4 Kings xvi. 9).

RAT'IONAL OF JUDGMENT, a precious, embroidered vestment, worn on the breast of the high priest, with four rows of precious stones, on each of which was graven the name of one of the twelve tribes (Ex. xxviii, 15-28).

RAZI'AS, one of the ancients of Jerusalem, called the "Father of the Jews," accused to Nicanor of observing the law (2 Mach. xiv. 37); 500 soldiers sent to seize him (39); strikes himself with his own sword (41–46).

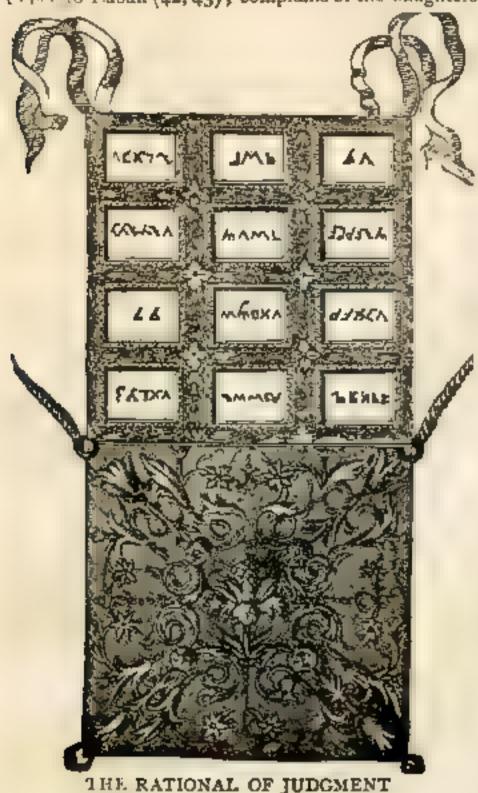
RAZON, son of Eliada, fled from his master Aderezer, king of Soba (3 Kings xi. 23); became captain of a band of robbers, and finally king of Damascus (24); hostile to king Solomon (25).

REAP/ING, directions as to (Lev. xxiii. 22).

RE/BE, one of the five princes of the Madianites, slain by Phinees, son of Elcazer (Num. xxxi. 8; Jos. 31ii, 21).

REBEC'CA, daughter of Bathuel, and wife of Isaac. Abraham sent Damascus Ehezer to Haran to obtain a wife for Isaac of his kindred (Gen. xxiv. 1-14); Rebecca met him at the well, and gave him to drink, and watered his camels (15-20); receives presents and reports his coming (22-28); Rebecca asked as wife to Isaac (49); Laban and Bathuel

Abimelech in Gerara (xxvi. 8); aids Jacob to deceive iv. 36; Rom. iv. 4; Isnac and supplant Esau (xxvii. 1-41); advises him t . fee to Laban (42, 43); complains of the daughters



of Heth, whom Esau married (46); buried in the double cave (xlix. 31).

REBLA'THA, a city in the land of Emath in Syria; Rebla was on the boundary of the promised land, over against the fountain of Daphnis (Num. xxxiv. 11); Pharao Nechao fined and bound Joachaz in Rebla (4 Kings xxiii. 33); Sedecias was brought before the king of Babylon and blinded in Reblatha (xxv. 6; Jerem xxxix. 5, 6; lii. 9, 10); Saraias, the high-priest, and others, put to death there (lii. 24-27).

RE'CEM, one of the princes of Madian, put to death by Phinees, after the abomination of Beelphegor (Num. xxxi. 8).

RE'CHAB and BAANA, assassins of Isboseth, son of Saul (2 Kings iv. 2); put to death by David (12).

RECH'AB, father of Jonadab, founder of the Rechabites (4 Kings z. 15, 23); Calor (Chamath) is given as the father of the house of Rechab (1 Paral. 11. 55).

RECH'ABITES, were Cinites, descendants of Jethro (I Paral, ii. 55); they were employed in the service of the temple; they dwelt in tents (Jer. xxxv. 6, 7); they were to drink no wine, build house, sow seed, or plant vineyard, or have any (6, 7); their head in the time of Jeremias was Jezonias (3); he tempted them to drink wine (5); they refused to disobey the commands of Jonadab (6-10); and their fidelity was cited to the Jews to their confusion (11-18), and the promise made that there shall not be wanting a man of the race of Jonadab standing before the Lord forever (19). Melchias, apparently a Rechabite, aided in building the wall of Jerusalem after the captivity (2 Esd. iii. 14).

REC'OMPENSE due to works (Gen. iv. 7; xv. | leads the Israelites to it (Ex. xiii. 18); the Israelites | tribe of Zabulon (Jos. xix. 13).

meets Isaac at the Well of the Living and Seeing, | 1; Ps. cxviii. 112; Prov. xi. 18; Wis. v. 16; Ecclus. | traverse it on foot through the bed miraculously (xi a and becomes his wife (62-67; xxv. 20); she bears ii. 8; xl. 24; xviii 22; xxxvi. 18; ii. 30, 38; Isai. 20); Pharao and his host are overwhelmed in it (Ex. Esau and Jacob (25); with Isaac at the court of iii. to; Jerem. xxxi. 16; Matt. v. 12; xx. 8; John xv. 4, Ps. cv. 7, 9; cxxxv 15; 1 Mach iv 9; Acts

I Tim. v. 18)

REC/REA-TION, when becoming, permitted (1 Paral, xxix 9; 2 Fsd. xu. 42; Ps lxvii. 4; Luke i. 14; # Thess. v. 16); not to be indulged in after the manner of the heathen (Eccles. ii. 2; vii. 3; Osee ix 1; Amos vi.; Prov. ii. 14; James 14 9).

REDEEM', RE-DEMP'TION. Land among the Jews could not be

sold forever. The owner who was forced to sell | vii. 36; Heb. xi. 27); the Israelites march from the could always redeem, and in the year of jubilee, when all that was sold returned to the owner, except houses in cities. The houses of Levites in cities could always be redeemed (Lev. xxv, 23-32). Nothing consecrated to the Lord could be redeemed, except unclean beasts (xxvii. 28-33).

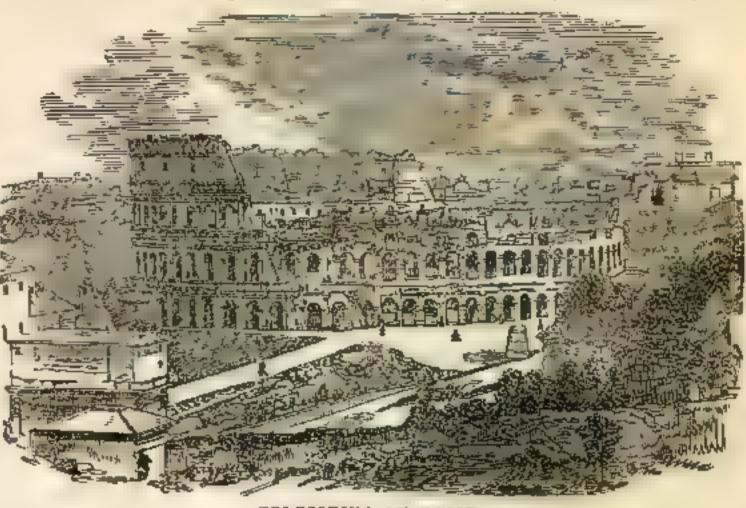
REDEEM'ER, a name applied especially to Jesus Christ, who has redeemed us from the bondage of Satan. Job declares his faith in a Redeemer to come (Job zix. 25); David (xviii. 15; lxxvii. 35); Isaias xli. 14; xliii. 14; xliv. 6, 24; xlvii. 4; xlviii. 17; xhx. 7, 26; liv. 5, 8; lix. 20; lx. 16; lxiii. 16; Jerem, l. 34; Lam. iii. 58.

REDEMP'TION, Christ came to give his own blood as a redemption for many (Matt. xx. 28; Mark



x. 45); we have redemption through him (Col. 1. 14); he gave himself for our redemption (1 Tim. ii. 6).

RED SEA, between Egypt and Arabia. Moses



COLOSSEUM AT ROME.

banks of the Red Sea (Ex. xv. 22); designated as a boundary (xxiii. 31). Solomon had ports on the Red Sea (3 Kings ix. 26).

REED, placed in the hands of our Lord in mockery instead of a sceptre (Matt. xxvii. 29).

REEDS, valley of (Josue xvi. 8).

REE'MA, or REGMA, son of Chus (Gen. x. 7). His descendants sent spices, gold, and precious stones to Tyre (Ezech, xxvii, 22).

REF'UGE, cities and places of, assigned for cases of involuntary shedding of human blood (Ex. xxi. 13; Deut. iv. 41; xix. 2, 7; Jos. xx.; 3 Kings i. 50; ii. 28).

REGEN'ERATION, necessary for salvation (John iii. 5); it changes earthly to spiritual affections (Rom. viii. 5, 13); it makes men pass from insidelity to faith (John i. 12; Gal. iii. 16; I John v. I); it is a renewal of the heart by the Holy Ghost (Titus iii. 5; Gal. iv. 6); it is a participation in the Divine nature (2 Pet. i. 4; Col. ii. 11); it is the justification of the sinner (I Cor. vi. II; Eph. v. 8); the regenerate must lead an entirely new life (Rom. vi.; vii. 6; xii. 1; Eph. iv. 22; Col. iii. 9; 1 Cor. v. 7; 2 Cor. v. 15; 1 Pet. iv. 1).

RE'I, one of David's counsellors who did not joir the party of Adonias (3 Kings i. 8).

REINS, kidneys. The Hebrews regarded then as the seat of joy, grief, pleasure. God is called searcher of the heart and reins (Ps. vii. to; Wis. i. 6; Apoc. ii. 23; Jerem. xvii. 10; xx. 12; xi. 20); Try me, burn my reins and my heart (Ps. xxv. 2).

REL/ICS. Virtue possessed by the relics and garments of the saints, and miracles wrought by their means exemplified in the mantle of Enas, dividing the waters of Jordan so that Eliseus passed over on foot (4 Kings ii. 14); in the bones of the prophet Eliseus which raised to life a man slain by robbers (xiii. 21); in the hem (fringe) of our Lord's garment (Matt. ix. 20; xiv. 36); in the handkerchiefe and linen of St. Paul (Acts xix, 12); in the shadov of St. Peter (v. 15).

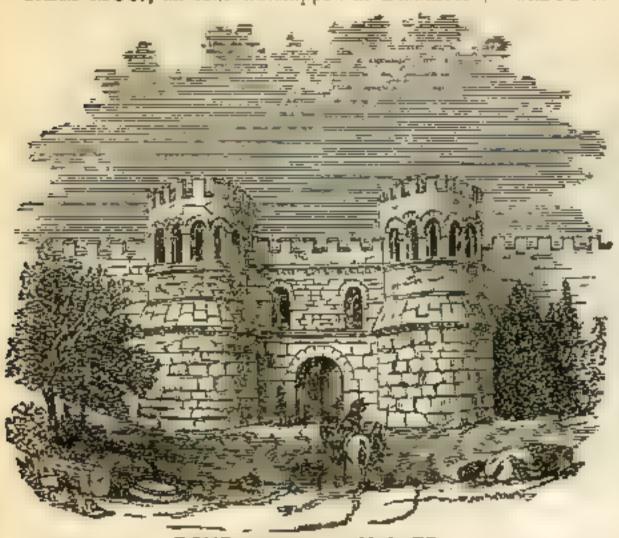
REM'MON, a town in the tribe of Simeon (Jos. xix. 7; xv. 32; 2 Esd. xi. 29; Zach. xiv. 10)

REM'MON, a rock to which the remnant of the tribe of Ben amin escaped (Judg. xx. 45; xx., 13).

REM'MON, AMTAR, a city or cities in the

REM MON PHARES, an encampment of the Israelites in the desert (Num. xxiii 19).

REM'MON, an idol worshipped at Damascus



ROME-IHE OSTIAN GATE.

the king of Damascus, his master (4 Kings v. 18).

REM'PHAN. St. Stephen citing (Amos v. 25-27); speaks of "the star of your god Remphan," but Thess. iv. 13, 16; 2 Tim. ii. 11; Apoc. xx. 12). the name is not now in Amos (Acts vii. 43).

REND'ING of garments a sign of grief (Gen. the desert (Num. xxxni. 18). xxxvii 30, 2 Paral xxxiv. 27; 1 Esd. ix. 3; Job i. 20; n. 12); we are to rend our hearts and not our gar- [ments (Joel n 13).

REPENT'ANCE, see PENANCE.

REPROBA'TION of the Jews, leads to the salvation of the world (Rom. xi. 1).

REPU'DIATION of a wife permitted among the Jews; the manner in which it was performed Apoc.) (Deut. xxiv. 1, 3; Jer. iii. 8; Matt. v. 31; xix. 7).

REP'UTATION preferable to riches (Prov. Kings vi. 8) (Jos. xxii, 22; I Kings i. 15; 3 Kings xvni, 18; Jerem. xxxvii. 13; John xviii. 23; Acts ii. 15; vi. to (Num. xxiv. 8) 14; vii 2; xxvm. 17)

REPU/TED unto justice (Rom. iv. 3-6; Gen.

RE/SA, son of Zorababel, one of the ancestors of our Lord (Luke iii, 27).

RE'SEN, a city of Assyria, built by Assur, be-11). tween Ninive and Chale (Gen. x. 12).

RE/SEPH, a city of Syna (4 Kings xix. 12; the army of Judas Machabeus; Isat. xxxvii, 12).

RESPECT' of persons forbidden. There is oned (2 Mach, xiii, 21) none with God (Lev. xix, 15; Deut. i. 17; x 17; 1 Kings xvi. 7; Prov. xviii. 5; xxviii. 21; Isai. xi. 3; treat the poor (Lev. xxv 35; Mal. ii. 9; Matt. xxii. 16; Gal. ii. 6; Eph. vi. 9; James 11. 9; 1 Pet. i. 17).

RES'PHA, daughter of Aia, concubine or in- 17; xxi. 13; xxii 7; xxviii. 27; ferior wife of Saul. She is abused by Abner (2 Eccles xi. 1, Ecclus. iv 4; vii. Kings isi, 8). Saul had on some occasion put to 36; xxix, 12; xxxi, 8; Matt. vi. death a number of Gabaonites (1 Kings xxi.); God | 19; xix. 21; Luke xiv. 13; xvi. punished the crime by a three years' famine. David | 9; xvi. 25; xviii. 22; Acts ii. 45; summoned the Galmonites to know what they de- iv. 34). The vanity of riches, manded. They asked seven sons or grandsons of Saul. David gave up Respha's two sons, and five not to put our trust in them (Ps. zons of a daughter of Saul (xxi. 8); the Gabaonites | xxxviii. 7; xlviii.; li. 9; Prov. x. trucified them (9); Respha watched the bodies, protecting them against the birds and beasts of prey, from the beginning of the harvest till the water dropped out of heaven (10).

(Num. xxxiii, 22).

REST of God promised to his people (Heb. iv.

9); the just have assured rest and peace (Wis. in. 3; iv 1; Isai, lvn 2; Luke xvi 22; Apoc. xiv. 13), to find rest for the soul (Jer. vi 16; Matt. xi. 29); the day of the rest of the Lord (Ex. xxiii), salboth rest consecrated by law (Lev. xxn . 3).

RES'URRECTION. The resurrection of Jesus Christ forefold by the prophets (Ps. 111 6, 1x, 15; xv. 10, xxi 31; xl. 11; Osee vi. 3, Isai liii. 10-12; Zach vi 12, 13); foretold by humself (Matt. xxvi. 61; Mark xiv. 58; John it. 19; it is the foundation of our faith (1 cor xv. 14, 17, 20; 2 Cor v 15, 1 Thess. iv. 13; 2 Tim. n. 8).

RES'URRECTION of the dead (Ex. m. 6; Job xiv. 12; xix 25, 26; xx. 30, Isai xxvi. 19; Levi 14; hzeel 11; Soph, in. 8; 2 Mach vii. 9; xii.

Naaman obliged to visit a temple of Remmon, with | 44; Matt. xxii. 23, 31; Luke xx. 35; John v. 21, 28; vi. 39; xz. 24; Acts xxiv. 15; 1 Cor. xv.; 2 Cor. iv. 14; v.; Coloss. iii. 4; Phil. iii. 21; iv. 3; 1

RETH'MA, an encampment of the Israelites in

REU or RAGAU, son of Phaleg. He died 1974 B C, aged 239 (Gen. xi. 18, 20, 1 Paral. i. 25; Luke ui. 35).

REUM BELTEEM writes to the king to oppose the rebuilding of Jerusalem (1 Esd. 1v. 8-23).

REV'ELATIONS and visions (Jos. v. 13; 1 Kings xxviii. 14; 2 Mach. iii. 24; v. 2; x. 29; xi. 8; Abessalom (3 Kings xv. 2).

(Acts vii 13), in her amazement at the appearance Saul abode for a time (I Kings xxiv. 2, 5), Josue of St. Peter she omits to open the gate (14).

RHODES, St. Paul reaches on his way to Rome (Acts xxi.

RHOD'OCUS, a traitor in he is discovered and impris-

RICH. How the rich should Deut. xv. 7, 10; Job xxxi. 16; Ps. lxt. 11; Prov. xiv 31; xix. and contempt for them; we are

RES'SA, a station of the Israelites in the desert [i. 11]; riches called unjust (Ecclus. v. 10); the wicked rich are carsed (1 Kings xxv. 2; Job xx. 19; xxvii. 19; Jer. xv. 13; Am. vi. 1, viii. 4; Hab. il. 6; Luke vi. 24; xvi. 19; James v. 1).

> RICH MAN AND LAZARUS, a parable of our Lord (Luke xvi. 19-31).

> RIN'NA, son of Simeon (1 Paral, iv. 20); com pare Gen. xlvi. 10.

RIPH'ATH, second son of Gomer, and grandson of Japheth (Gen x. 3; 1 Paral, i. 6).

RIV'ERS. Four rivers, Phrson, Gehon, Tigris and Euphrates, water Paradise (Gen. ii. 11-14); rivers represented as exulting, clapping their hands at the coming of Christ to judge the earth (Ps. xcvn. 8); the waters of the Nile turned into blood (Ex. vii); the Euphrates mentioned (Gen. ii. 14; Deut. i. 7; 2 Kings vui. 3; 4 Kings xxiii.; 1 Paral. v. 9); the Abana and Pharphar, rivers of Damascus (4. Kings v. 12); the Tigris (Gen. ii. 14; Tob. vi. 1); Ezechiel at the river Chobar (Ezech. i. 3; iii. 15); our Lord baptized in the river Jordan. See JORDAN.

ROBO'AM, son of Solomon, by Naama, an Amxxxvii. 1-10; Daniel xii. 2; Jonas it. monite woman (3 Kings xiv. 21), began to reign 1014 B. C., at the age of 41; after Solomon's death he went to Sichem to be installed king (xii, I); the people demanded a diminution of the taxes, but influenced by bad advisers, he answered roughly (xii. 11, 13); all the tribes except Juda and Benjamin revolt, and follow Jeroboam, and make him king (19, 20); God forbids Roboam to make war on Israel (2 Paral. xi. 3); Sesac, king of Egypt, made war on Roboam; took Jerusalem, and plundered the temple and palace (xii. 2-9); Roboam replaced the golden shields of Solomon with shields of brass (10); his death-he is succeeded by his son Abiam (16); Roboam's wife was Maacha, the daughter of

ROCK, struck by Moses, gives water in abun-REVIEW' of the army of Israel by Saul (1 dance (Ex. xvii. 6); and the rock was Christ (1 Cor. x. 4); the remnant of the tribe of Benjamin flee to XXI. 1; Ecclus. xli. 15, 16); it is lawful to defend RHEG/IUM, a port in southern Italy. St. Paul the rock of Remmon (Judg. xx. 47); Samson held our reputation and innocence against accusations arrives there on his way to Rome (Acts xxviii, 13). The rock of Etam (xv. 8); David pursued by Saul, RHINOCEROS. Strength of Egypt compared took refuge in caves in the rocks at Maon (1 Kings xxiii. 25, 28); at Odellam (1 Kings xxii. 1) En-RHODE, a dameel at the house of John Mark, gaddi, there were caves to hold all his men, and where shut up the five captured kings in the cave of Maceda



ROME-THE PANTHEON

2; xv. 16; xviii. 11; xxii. 16; xxiii. 4; xxviii. 11; (Jos. x. 16); during the Madianne oppression, the xxx. 8; Eccles. v. 9, 12; vi. 2; Ecclus. x. 10; xiv. | Jews took refuge in caves in the rocks (Judg. vi. 2); 3; xxxi. 3; Isai. 11. 7; Jerem. xvii. 3, 11; xxii 13; the Cinites dwelt in the hollows of the rocks (Num. Ezech. vil. 19; Luke vili. 14; I Tim. vi. 9; James xxiv. 21); Oreb slain at the rock Oreb (Judg. vii. 25);

avii. 32; xxxi. 3); the rock of salvation (Deut. xxx : 1 that is, the rock : "Thou art Peter, and on this rock | crowns (Wisd. ii. 8). I will build my church" (Mitt xvi. 18); a rock of offence (Rom ix. 33); the sepulchre in which our Lia, born (Gen. xxix. 32); commits in-Lord was laid was hewn out of a rock by Joseph of | cest with Bala, his father's concubine Armathea (Mark xv. 46); at the crucifixion, the (xxxv. 22), therefore not accounted the rocks were rent by an earthquake (Matt. xxvii. 51). i first-born (: Par. v. 1); endcavored is

ROD. The rod of Moses was changed into a ser- deliver Joseph out of the hands of his pent near the burning bush (Ex. iv. 3); it was again | brethren (xxxvii. 21, 22); rends his g changed before Pharao (v. 10). Aaron's devours | ments on not finding him in the distern rods which the magicians had changed into ser- 29, 30), makes himself responsible for pents (12); it changes water into blood (20); Moses | the safe return of Benjamin (via. 37), directed to lift up his rod, and stretch his hand over not blessed on account of his sin (x1 x the Red Sea to divide it (xiv. 16); strikes the rock (3,4); his sons, Henoch, Phallu, Hesron, Horeb, and obtains water for the Israelites xvii 5, and Charm xivi. 9) e); the rod of Aaron blossoms, t prove the divine; RU'BEN, tribe of, numbered 46,500 institution of his priesthood (Num. xvii. 8); God fighting men when they came out of orders it to be kept in the tabernacle of the testi Egypt (Num 11, 10, 11), and 43,730 at mony (to).

ROD, as an instrument of corrects in Prov x 13; prince Elisar, son of Sedear (1. 5; ii. 10); mini. 24; xxii. 8; xxvii. 15; Acts xvii. 22; 2 Cor. xi. h.s grits to the tabernacle (vii. 30 35). 25)

in Deut.

(Gen. xxii. 24).

alliance with the Jews (I Mach. visi. 17, 27, 29), our Lord (Luke iii, 1).

ROMANS, Epistle to the, written by St. Paul, Judith visi. 1). one of the canonical books of the New Testament (Rom)

ROME. Judas Machabeus senda Eupolemus and Jason as ambassadors to Rome (t Mach. viii. 17); supposed to be the one saluted by St. Paul the treaty (23-28); a second embassy (xii.); Jona- (Rom. xvi. 13). than's death heard in Rome (xiv. 16); strangers from Rome at Jerusalem on the day of Pentecost the Scriptures (Ex. xxxiv. 12; Lev. xxvi. 30; Judg. (Acts ii. 10); Jews expelled from Rome by the em- vni. 27; 2 Kings xv. 14; Ps. cv. 29; cix. 6; Prov.

ROME-THE MAUSOLEUM OF HADRIAN

peror Claudius (xviii. 2); St. Paul at Rome (xxviii. 16, 30, 31).

#OS, son of Benjamin (Gen. zlvi. 21).

ROSE, wisdom compared to a rose-plant in Jer-13); the apostle Simon is called Cephas, Peter, icho (Ecclus. xxiv. 18; xxxix. 17; l. 8); used for

RU'BEN, eldest son of Jacob and

Settim (xxvi. 7); they were under the . They ask lands beyond the Jordan

ROE, used (Deut. xii., xiv., xv.; 2 Kings ii. 18, (Num. xxxii. 1-5); the reply of Moses (6-15); 3 Kings iv. 23; 7 Par. xu. 8; Cant u. iv; vi., viu., their promise (16-19); Moses gives Ruben, Dan, J. S. Xix 33) Ecclus. xi., xxvii.), evidently for an antelope, and and the half-tribe of Manasses Galaad, the king xxix. 8; Jos. iv. 12; xii. 23); the children vi Ru-RO'MA, concubine or inferior wife of Nuchor ben built Hesebon, Eleale, Cariathaim, Nabo, Baalmeon, and Sabama (Num. xxxii. 37); last words of ROMANS, their fame (I Mach. viii I); form an Moses as to Ruben (Dout. xxxiii. 6); the tribe erect an altar, and are called to account (Jos. xxi. 10); they their republican form of government praised (1 Mach. fight against the Agarites (1 Paral. v. 19,, and took viii. 2, 14, 16); Roman Christians (Rom. i. 8); pre- great booty (21), and occupied their land (22); join dictions that the Romans were to destroy Jerusalem David (x.i. 37); Adina, son of Siza, their prince (xi. and the temple of the Lord (Num. xxiv. 24; Isai. v. 42), and afterwards Eliezer, son of Zechri (xxvii. 26; vi. 11; Dan. ix. 16; Luke xix. 41; xxi. 20; John . 16); Theglathphalasar, king of Assyria, carries them xi. 48); Judea subject to the Romans in the time of away into captivity, when Beera was prince (v. 6, 26; 4 Kings xv. 29); Judith was of the tribe of Ruben

> RUE, a bitter herb. The Pharisees were so exact as to pay their tithe of it (Luke xi. 42).

RU'FUS, son of Simon, the Cyrenian (Mark xv.

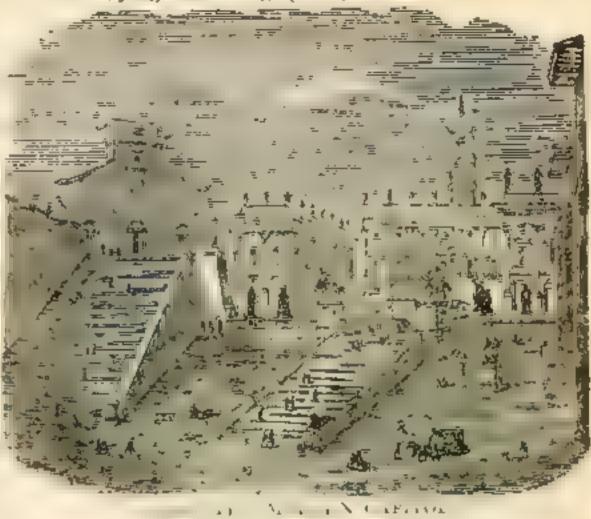
RU'IN. Temporal chastisements often foretold in

xn 13; xxix. 16; Ecclus. xxxi 38); they are often announced by the prophets (Ism in 6; vini. 14; xxiii. 13; lxiv. 11; Jer. vi. 21; Bar. iv. 3t; Ezech xxvi 15; xxxi t6; Os. ix. 8): the rain of Jerusa lem foretold (Luke xix 41; xx, 16, xxi. 6; John xi. 48); the ruin of Jerusalem visited by Nehemias 2 Esd. ii. 13, 15).

RUTH, a Moabitess, marries ix. 29; James v. 4). Chelion, son of Elimelech and Noemi, after the death of her husband and sons, resolved to return 16). to the land of Israel, Ruth would not leave her (5-17); gleans in the fields of Booz (ii, 1 8); she is favored by him (8-18); claims him as a husband by the law of affinity

(iii.); on refusal of a nearer kinsman to marry her and take the field of Elimelech, Booz marries her (iv.); Isai, father of David, was their grandson (iv. 22).

RUTH, a canonical book of the Old Testament, giving the history of Ruth, and placed between Judges and Kings (Ruth).



SAA'NANIM, a city of the tribe of Nephthali

SAA'RIM (I Paral.iv. 31); or SARAIM (Jos. probably the gazelle. The original Douny has doa doms of Sehen and Og (29, 33; Deut. in 12; xv. 36), a city of the tribe of Juda, and then of Simeon.

> SA'BA, son of Chus (Gen. x. 7); a son of Rhegma (x. 7); a son of Jectan (x. 28); a son of Jecsan (xxv. 3).

> SA'BA, the queen of (3 Kings x.); the queen of the south (Matt. xii. 42; Luke xi. 13); having heard the fame of Solomon, she came to Jerusalem with a rich retinue and presents (3 Kings x. 1-3) she tried him with hard questions, but he answered all (1-3); she acknowledged his greatness and his wisdom; "the half hath not been told me; thy wisdom and thy works exceed the fame which I heard" (7); she blessed God who had raised him to the throne (8), and made him rich presents of gold, spices and precious stones (10; 2 Paral. ix. 1-9); the kings of Saba shall bring gifts to the Lord (Ps. lxxi. 10; Jerem. vi. 20; Isat. lx. 6); Saba sold gold, precious stones and spices to Tyre (Ezech. xxvii. 22, 23).

> SABACTHA'NI, a Hebrew word that occurs in Ps. xxii. 2; cited by our Lord on the cross, and meaning "thou hast abandoned me" (Matt. xxvii. 46; Mark xv. 34).

SAB'AIM (Isai. xlv. 14), apparently Sabeans.

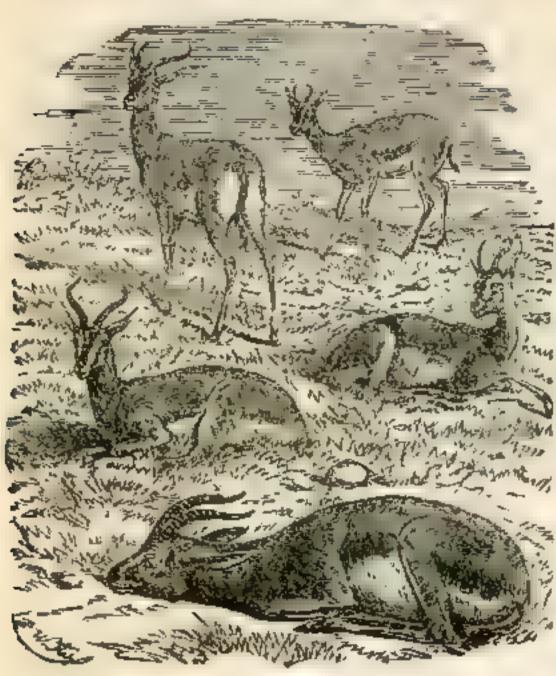
SABA'MA, a city of the tribe of Ruben (Num. xxxii. 38, Jos. xiii. 19); taken by the Moabites after the tribe of Ruben was carried off (Isai. zvi. 8; Jerem. xlvni. 32); Saban (Num. xxxii. 3) is probably the same place; famous for its vineyard (Isai. xvii. 8, 9).

SAB'AOTH, a Hebrew word meaning hosts, armies, and retained in the expression Lord God of Sabaoth, or Lord God of Hosts (Jerem. xi. 20; Rom.

SAB'ARIM, a place near Hai and Bethel, to Noemi (Ruth i. 2-4); when which Josue pursued the enemy after his miraculous victory (Jos. vii. 5); a frontier town (Ezech. xlvii.

> SABA/THA, third son of Chus (Gen. x. 7). SABATHA'CA, fifth son of Chus (Gen. x. 7).

SAB'BATH, a Hebrew word meaning rest; God created the world in six days, and rested on the seventh, which is the Sabbath or rest. Hence, the seventh day of the week or Sabhath, our Saturday, was commanded to be kept holy by rest from all work (Gen. ii. 2, 3). Its sanctification commanded (Ex. xvi. 23; xx 8-to; xxiii, 12; xxxi 14-17; xxxiv 21; xxxv. 2, Lev xix 3; xxiii. 3, 15; xxv. 4, Num. xv 32 x m . Deut v 12 14 2 fiel xm 16 offering, in which the same parts were burned on the



THE ROE (properly, Gazelle).

22; Isai Ivi 2, 4: Iviii. 13. lxvi 23; Jer. xvii. 21- | (Rom. ii. 22). 27; Ezech. xx. 12; xxii. 8; 1 Mach. i. 48; ii. 32, 41; 2 Mach xv 1; Matt xii, 1, 10; Mark ii, 23; ii. 2; vi. 2; Luke iv. 16, 31; vi. 1; xiii. 10, 14; xiv. 1; John v. 10; vii. 22; ix. 14; Acts xiii. 14-27, 44; xv. 21; xviti. 4; Heb. iv. 10); violation of the commandment by doing work on the Sabbath day to be punished by death (Ex. xxxi, 14; xxxv, 2); a man detected gathering sticks on that day put to death by order of God (Num. xv. 32-36); journey which it was lawful to make on the Sabbath (Acts i. 12); our Lord accused of violating the Sabbath, and allowing his disciples to do so (Matt. xii. I, II; Mark ii, 23, 27; Luke xiii, 15; John vii. 23); he is Lord of the Sabbath (Matt. xii. 8).

SABE'ANS, carry off the flocks of Job (Job) i. 15); children of Tyre to be sold by the Jews to the Sabeans (Joel iii. 8),

SACHA/CHA, a city of Juda (Jos. xv. 61). SACKBUT, a musical instrument (Dan in 5, 7, 11)

mourning and penance (Gen. xxxvii. 34; Job xvi. 16; xxvi. 5, 24; Exod. xxxii. 13, 14; 3 Kings xi. 12, 13, 2 Kings iii. 31; 3 Kings xx. 31; Esth, iv. 1-3; Ps. 32-34; xv. 4, 5; 4 Kings xix. 34; xx. 6; Isa. xxxvii. a port in the island xxix. 12; Jones iii. 5; Isai. xx. 2; Zach. xiii. 4; 35; Ecclus. xliv. 24); prayer to the saints does not of Crete, reached Matt. xi. 21).

xxii. 20; Lev. xvii. 3, 5, 8); victims offered to God xm. 18), they offer our prayers to God Tob. xn. 12; 60 (Acts xxvii. 7). to be without blemish (Lev. i. 3; iii. 1; xxii. 19; Apoc. v. 8; visi. 3); they reign with Christ in Num. xxvni. 3, 31; Deut xv. 21; Ezech. xl.ii 23; heaven (2 Cor. v. 8; Philip. i. 23; Apoc. iv. 4); it the name of the Mal. i. 8, 14); God shows by fire from heaven and is praiseworthy to call them to mind (Ecclus. xliv.; daughter of Herodotherwise what sacrifices please him (Gen iv. 4, John xii. 26, Ps. cxxxviii 17); God is praised in ias, who danced ? viii. 20; xv. 17; Lev. ix. 24; Judg. vi. 21; xiii. 19; his saints (Ps. cxlix. 5); they perform miracles in life before Herod, and Mosaic law (Ex. xxix 38; Num xxviii. 3; 1 Esd in angels of God (Matt. xxii. 30). 2), the various sacrifices of the Mosaic law: I Holothe altar (Gen, viii. 20; xxii. 2; Ex. x. 25; xviii. 12); | 37; x. 19). there was a special altar of holocaust (Ex. xxxviii. | SALAMI'NA, a city of Cyprus, visited by St and mother of St. James the greater, and St. John, 1); how and when offered (Lev i. 1 17). 2. Peace Paul and St Barnalius (Acts xiu. 5). offerings (Lev. iii.), in which certain parts, the fat, | SALA/THIEL, son of Jechonias or of Neri (1 was one of the mous women who followed our Lord

kidneys, etc., were burnt on the altar (iii. 9, 16), Paral. iii. 17); he died at Babylon during the captivity the rest eaten by the priests and offerer. 3. Sin he descended from Solomon through Roboam.

the camp (iv.); God forbids the sacrifices of of 433. children (Lev. xvm 21, Dent xa 31; xvia 10, Judg. x1 38, 4 Kings 111 27; xv1 3; xvii 17; xxi. 6; 2 Paral. xxviii. 3; Ps. cv. 37, Ps xxxix 7; xlix 8; 1 18; Prov. xv. 8; xxi 28; 27; Ecclus. xxxv 15; Isan i. 11, xln. 23, Osee v 6, viii 13, ix, 4, Amos v 22, Mich connection with Bethsames and Ajalon. vi 7; Mal i 7, 13, Matt x 13, Mark xii. which the victims were eaten, were to be 4; xiii 11). celebrated with joy (Gcn. xxxi. 46; Ex. xviii. 12, xxxn 6, Num, xxv, 2; Deut xn; xxxv 7; I Kings i. 4, ix. 12; xvi 5; 2 Kings av 12; 3 Kings i. 9; iii 15; 1 Paral xxx 21)

SAC/RIFICE of the new law announced tinual sacrifice (10); to be offered till our 18) Lord comes to judge the world (1 Cor. xi 6); sacrifice offered for the dead (2 Mach. XII. 43).

SACRILEGE committed in the temple by Lysimachus at the advice of Menelaus (2 the Baptist baptized (John iil. 23). Mach. iv. 39); St. Paul accuses the Jews of

SADDUCEES, a sect among the Jews, so called from Sadoc, their founder. They denied the existence of angels, and the resurrection of the body (Matt. xxii. 23; Mark xii. 18; Luke xx. 27; Acts xxiii. 8; iv. 1); they persecute the apostles (Acts iv.

1-3; v. 17); divided against the Pharisees (xxii. 6, 8). SADNESS. The sad countenance of the just corrects the sinner (Prov. xxv. 23; Eccles. vii. 4);

the heart of the wise is saddened at the sight of evil

olives (Matt. xxvi. 38).

SADOC, high-priest of the race of Eleazar, made high-priest after Saul put Achimelech to death (1 Kings xxii. 17, 18); he followed David with the ark on the revolt of Absalom (2 Kings xv. 24); sent to by David (xix. 11, 12); did not join the adherents of Adonias (3 Kings i. 8); anoints Solomon king (39)

SAINTS. They are to pray for us (Jerem, xv. 1; 2 Mach. xv. 14; Apoc. v. 8; vui. 3); God confers SACKCLOTH, worn by the orientals in time of grace on us, in view of their prayers and merits (Gen. dishonor the Mediator (Rom. xv. 30; Col. iv. 3; by St. Paul on his SAC'RIFICE to be offered to God alone (Ex. Eph. vi. 19; I Thess. v. 25; 2 Thess. iti, 1; Heb. way to Rome, A D. 3 Kings xviii, 38; 1 Paral xxi, 26; 2 Paral vii 1, and after death; they shall judge the world (Wis, iii, asked the head of 2 Mach. i. 22; ii. 10); the daily sacrifice under the 8; v. 1; Matt. xix. 28; Jude 14); they shall be like St. John the Bap-

SALAM'IEL, son of Surisaddai, prince of the 24: Luke iii. 19) caust, in which the whole animal was consumed on | tribe of Simeon (Num. i. 6); his offerings (vir. 36

SA'LA, son of Caman and grandson of Arphaxae altar, and the rest on a pile of wood without (Gen. xi. 12-15; Luke ni. 35). He died at the age

SALE and purchase of land. The earliest recorded is that of the double cave bought by Abraham for a burial-place (Gen. xxiii. 16). Sale of his birth-Ez. xxiii. 37); the sacrifices of the wicked re- right by Esau (Gen. xxv. 29-34); sale of inheritance jected by God (Gen w 5; I Kings xv 21, could not be perpetual among the Jews (Lev. xxv.

SAL/EBIM, a city in the tribe of Dan (Jos. xix lxi 8, lxvi 3, Jer vi. 20; vii. 21; x v. t2; 42; 3 Kings iv. 9; Judg. i. 35). It is mentioned in

SALE'CHA, a city in Basan, in the half tribe of 33; Heb. x. 5); the sacrifices and feasts, in Manasses, beyond the Jordan (Deut. in. 10; Jos. xii.

> SA'LEM, one of the names of Jerusalem. It means peace, and is so translated in Ps. lxxv. 3; Melchisedech was king of Salem (Gen. xiv. 18; Heb. va 1, 2)

SA'LEM, a city of the Sicheonites, at which Jacob by Malachias (Mal. i. 11); called the con- arrived on his return from Mesopotamia (Gen. xxxiii.

SA'LEPH, second son of Jectan (Gen. x. 26)

SA'LIM, the district in which Saul sought the lost asses (1 Kings ix. 4).

SA'LIM, a place on the Jordan where St. John

SALI'SA, the land of Salisa was near Mount Ephraum (1 Kings ix. 4).

SAL/LEM, fourth son of Nephthali (Gen. xlvi.

SAL/MA or SAL/MON, son of Naasson (t Paral, ii 17; Ruth tv. 20; Matt. i 4.); called the father, that is, founder of Bethlehem (1 Paral. ii. 51. 54). His son Booz married Ruth (Ruth iv. 10).

SALMA'NA, one of the princes of the Madianites defeated by Gedeon (Judg. viii. 5).

SALMANAS'AR, king of Assyria (Salmana, Osee x. 14); he invades the kingdom of Israel (Tob. (5); the sadness of Jesus Christ in the garden of | i. 2); subdued it and compelled Osce, son of Ela, to pay him tribute (4 Kings xvii. 3); when Osee sought the aid of Sua, king of Egypt, Salmanasar besieged Osce, bound him, and cast him into prison (4); he besieged Samaria three years, and carried Israel or the Ten Tribes away, and placed them in Hala and Habor, cities of the Medes (6; xviii. 9-11); Tobias enjoyed the favor of Salmanasar (Tob. i. 14).

SAL'MON, the same as Salma.

SALMO'NA, one of the encampments of the Israelites in the desert (Num. xxxiii. 41).

SALMO'NE,

tist (Mark vi. 17-

SALO'ME, wife of Zebedee,



SACKCLOTH.

the evangelist (Matt. xxvii. 56; Mark xv. 40); she

mained with the Blessed Virgin an or the cross (Mark xv 40, Matt xxvn 55, 56); she was one of those who bought spices to a int fesa-, and went early on Sunday morning to the sepulchre Mark xvi 1, 2), and were met by Jesus as they returned to Jeruseem Met xxvie 9, 10)

SAL'PHAAD, son of Hepher, of the tire of Manasses. He died without male issue, leaving five daughters, but they received their share in the promised land, with the rest of the tribe (Num. xxvi. 33; xxvu. I, 2; Jos. xvil.

SALT 1 ot a wife is change ! into a pillar of said then xix 26), sait was required to be offered with all oblations (Lev 1 13, Mark ix 48,, it was the symbol of a covenant with God (Num. xvui. 19); the city of salt (Jos. 2v. 62); Abimelech sowed salt on the site of Sichem, after destroying it (Judg. ix. 45); the

prophet Eliseus sweetens the waters of Jencho | SALVA'TION is the one thing necessary (Luke King of Assyria to occupy Samaria (4 Kings xvii, 24); (Matt. v. 13; Mark ix. 49; Luke xiv. 34); used in 22; x. 33; 1 Tim. i. 15; ii. 4; Tit. iii. 5). the sense of discretion and wisdom (Col. iv. 6).

SALT SEA. The Dead Sea called the most 3; xv. 2, 5; xvi. 8; xviii. 19).

SALT WATER cannot yield sweet (James iii.

SAL/UMITH, daughter of Dabri, of the tribe of Dan. Her son, by an Egyptian, blasphemed the army under David and Solomon (1 Paral. xxvii. 8). name of God, and was stoned by order of God (Levit. XXIV. 10-23).



SALMANASAR PUTTING OUT THE EYES OF CAPTIVES

of the angel Gabriel to the Blessed Virgin (Luke i. 29). SALUTA/TIONS of St. Paul to various Chris.

to m nister to him (Matt xxvii 50), on one occasion tians (Rom xv 33, xvi 3-10, Coloss, iv 15, 2 seed 5t Peter viol 5t John to Samona to come she asked that her sons might sit at his right and left. I in, is 19 , general sa utations (1 Cor xxi 19, 20, error etc. 1 -25)

hand in his kingdom, Watt xx 20-22), see re Phil iv. 21, Coss iv 15, 1 T see v 20

SAMAR ITANS, but on the sent by the



SAMARIA

SA'MA, a city of the tribe of Juda (Jos. xv. 26). SAMA'A, brother of David, and father of Jona-Salt Sea (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. than, one of his heroes (2 Kings xxi. 21; 1 Paral xx. 7).

> SAMA'A and SAMAIAS join David when he was persecuted by Saul (1 Paral. xii. 3, 4).

SAMA'OTH OF JEZER, commander of an and defended Israel (Judg. iii. 31).

SAM'ARITE. The Samarite is given as the of Tho'a, judge of Israel (Judg x. 1) tenth son of Chanaan (Gen. x. 18).

SAMA'RIA, a city built by Amri, king of Israel, on Mount Someron, which he bought for two talents of sever 13 Kings xvi 24 , it became the capital of the Ten Tribes, which Sichem and Thersa had been. Besieged by Benadad, king of the Syrians (3 Kings xx. 1); again by Benadad, king of Syria (4 Kings vi. 24); besieged for three years by Salmanasar, who took it after three years, and carried off all the people (xvii. 6); the prophets frequently foretold its ruin (Isai, vii. 30; Ezech, xxai.; Osee viii.; xiv.; Amos i. 12; Mich i 5 , the king of the Assertans sen s colonies to occupy cities of Samaria (4 Kings xvii. 24); a priest carried captive came to teach them to w iship the Lord (25), they worshipe I him as well SALUTA'TION. The angelical salutation, that | preached Christ in the city of Samaria (Acts viii. 5); and obveyards of the Philistines with fire execution, performs great miracles (6-8, 13); converts many, the Ph I stines kit, his wife and her father (7), he

by putting salt in them (4 Kings ii. 20-22); its x. 42); to be worked out with fear (Phil. ii. 12); adopt the worship of the true God (29-34); had a use as a seas on g (Job vi 6); its weight referred was with the Jews and not with the Samaritans; temple on Mount Garizim (John iv. 20); oppose the to (Ecclus in 18), frost compared to it (xlin 21), comes from the Jews (John iv. 22); the salvation of rebuilding of Jerusalem (1 Est iv , 2 had iv); one new-born children washed with salt (Ezech. xvi. 4); the world is the work of Jesus Christ alone (Matt. i. of their cities refuses to receive our Lord (Luke ix. the apostles called by our Lord the salt of the earth 21; Luke iii. 6; John iv. 42; Acts iv. 9-12; xi. 14, 52, 53); our Lord converts a Samaritan woman at (Matt. v. 13); salt worthless if it lose its savor 17. Rom at 14, 26; I Cor. 1 18, 21; ii. 15, ix. 21, Jacob's well near Sichar (John iv. 5-38); abides there two days, and converts many (39-42); Philip preaches to the Samaritans (Acts viii. 5-13); St. Peter and St. John confirm them (14 25); they preach the gospel to many countries of the Samaritans (25); the parable of the good Samaritan (Luke x. 33).

SAM'GAR, son of Anath, third judge of Israel. He slew six hundred Philistines with a ploughshare,

SA'MIR, a city in the tribe of Fphraim, residence

SA'MOS. The Romans wrote to the governor of Samos in favor of the Jews in the time of Simon Machabeus (1 Mach. xv. 23); St. Paul lands there on his way to Jerusalem (Acts xx. 15).

SAMOTHRA'CIA, an Aland in the Frean Sea. St. Paul touched there on his way from Troas to Macedonia (Acts xvi. 11).

SAM'SAI, one of those who wrote to king Artaxerxes against the Jews (1 Esd. iv. 8, 9, 17, 23).

SAM'SON, judge of Israel, son of Manue, of the tribe of Dan (Judges xiii. 2-4); his buth foretold to his mother by an angel (3); he was to be a Nazarite it; Manue himself sees the angel (11-14); Manue offers a kid to the Lord, and the angel went up in the smoke of the sacrifice (20). Samson is born A. as their various false gods (29-34); these Samaritans M. 2849 (24); the spirit of the Lord comes upon him opposed the rebuilding of Jerusalem by the I-ws (1 (25); tears a hon to pieces (xiv. 5); eats a honey-Esd. iv.; 2 Esd. iv.); a city of the Samaritans re- comb from the mouth of the dead lion (9); his riddle fused to receive our Lord, because he was going to to the Philistines (14); his wife seeks the solution Jerusalem (Luke ix. 52, 53); our Lord passed through and reveals it (17); slays thirty men (19); his wife Samaria, and stopped at Sichar (John iv. 5); Philip given to another (20); destroys the corn, vineyards, among others Simon Magus (9-13); the spostles makes a great staughter of them (S, dwells in a

Juda encamps at Lecon (9), he is bound and des (slvi 16, Jerem xv. 1, Acts in 24, xm 20) Evered to the Phi istines, but bursts are bonds and

cavern of rock Ectam (8); the Pull strue army against witch of Endor (xxviri, 15; Ecclus, xlvi, 23); his praise

SAPHAIHI'A, son of David and Abbital (2 Kin s m 4; 1 Paral, m 3). He is ment oned as the SANABALL'AT, governor of the Sanaritans, fifth son, but no more is recorded of him or has in other.

> SAPHATI'A, one of the some of king Josaphat (2 Paral xx 2)

> SAPHATI'A, son of Mathan, accuses the prophet Jeremias of discouraging the people by his predictions (Jerem xxxviii 1)

SAP/PHIRE, a precious stone It was in the second row of gems in the rational (Ex xxvii 18), Job mentions it (Job xxviii. 6, 16; Cant. v. 14; Ezechiel i., x., xxvii..); it is referred to as the first foundation a the new Jerusalem (Tol, vii 21, Is., ... 11: Apoc. xxi 19)

SAPHI'RA, wife of Anamas, fal a cead on bearing of the ceath of her husband (Acts v.)

SA'RAI, daughter of Thare, and wife of Abraham (Gen. xi. 29; xx. 12); she married him in the land of Ur (xi. 31); passes as his sister (xii.); Pharao takes her, but is punished (xii 15-17), gives her handmaid Ager to Abraham (xvi. 3), but afflicts her so that she runs away 6, overhears the angel promise Abraham a son by her and laughs (vol 10), she demes # (15), her name changed to hara (xvn 15). Abimelech, king of Ge

died in Hebron at the age of 127 (xxiii. 1, 2); at 3-20).

SA'RA, daughter of Raguel. She had been given to seven husbands, who were killed by a devil servant (7, 9, 10), her prayer (11-23), the angel Raphael tells Tobias to ask her hand (vi. 13); he does so (vii. 10); she marries him (15, 16); the devil supercised vail); she sets out with Tob as (x 10);



SAMSON'S RIDDLE

kills one thousand men with the aw tone of an ass and an enemy of the Jews. He was a native of | rara, takes ner (xx. 2); bears Isaac (xxi. 2, 3); (13-17); refreshed by a spring from a tooth in the Horon, in the land of Moab (2 Esd. ii. 10); he taunts asks to have Agar and Ismael cast out (10); she jaw bone (191; carnes off the gates of Gaza (xvi 1- Nehemias (19); his anger at the rebuilding of the 3); his love for Dalila (4); she seeks to learn the walls of Jerusalem (1v 1, 7, forms a league against Abraham have the double cave, and intera her in secret of his strength, and discovers it (5-17); she the Jews (1.2), writes to Nehemias (5-7), he gains betrays him, cuts his hair, and gives him up to the 'a false prophet, Semens (12-14); during the absence Philistines (18-20); they blind him, and put him in of Nehemias, he induced Manasses, grandson of the a prison to grind (21); after his hair had grown they high-priest Eliasib, to marry his daughter, but Nehe- named Asmodeus (Tob. iii. 8); taunted by her maidtook him into a temple of Dagon, to make sport for them (22-25); he pulls away the pillars, and the temple fell on the multitude, killing more in death than he had done in life (26-30); his burial (31) He judged Israel twenty years (xv. 20; xvi. 31)

SAMUEL, judge of Israel, son of Eleana and number. God promises Abraham Anna; his mother's grief at her barrenness, and her pravers (1 Kings i 1-19), birth of Samuel (20), she of the sea, which cannot be numdedicates him to God at Silo (24-28); he ministers bered (Gen. xxxii. 12); the harvest before the Lord, and becomes great (ii. 18, 21); he of Egypt compared to it (Gen. xh. slept in the temp'e (in 3); receives a message from 49); the armies of the Chanaanites God for the high-priest Heli (4-18); Samuel recogmized as a faithful prophet (20, 21); after the death (Judg. vii. 12); the Philistine armies of Heli, he addresses the people, and becomes judge ! (1Kings xiii. 5); as a symbol of (vii. 3-6), abolishes idolatry (3, 4), the Philistine army overthrown by thunder at Masphath (10, 11); recovers the cities from Accaron to Geth (14); dwells at Ramatha (17), appoints his sons Joel and Abia judges (viii. 2); the people ask a king (5); Samuel's reply by direction of God (6-18); the people insist (19); God reveals to him the coming of the man he had chosen (ix 15, 10); Samuel anoints Saul (x 1). he calls the people together in Maspha (17), and announces that God had chosen Saul (24); he writes the law of the kingdom (25); Samuel's aldress to the people (xii.); he rebukes Saul for offering sacrifice | race of giants, killed by Sahochar (viii. 13); he rebukes him for keeping booty of the (2 Kings xxi. 18; t Paral xx. 4) Amalecites, and slays Agag (xv. 12-35); consecrates (xxv. 1; xxviii, 3); he appears to Saul, evoked by the Kings xx 1 to, 2 Paral xxxiv 20)

mias expelled him (x ii. 25).

SANC'TUARY. The Holy, or part of the tabernacle or temple before the veil (Ex. xxvi. 33: 3 Kings viii. 8). See HOLY.

SAND, used as a type of great a posterity as numerous as the sand (Jos. xi. 4); the camels of Madian weight (Prov xxvii 3, Ecclus. xxi 18); a grain of sand as the most insignificant thing, "As a pebble of the sand, so are a few years compared to eternity" (Ecclus. xviii. 8); instability, the house built on the sand (Matt. vii. 26).

SAN'DALS, a usual protection for the feet in warm countries Julia x. 3. xvi ii, Mark vi o) SAPH or SAPHAI, of the

David as king (xvi. 13); dies, and is buried in Ramatha finding of the law of the Lord in the temple (4 return to her father from Ninive after the death of



RUINS OF SARDIS

SA/PHAN, the scribe, informs king Josias of the , she bore him seven sons in Ninive (xiv. 5); they the parents of Tobias (xiv. 14)

SARA'A, a city of Juda, fortified by Robosm (2) Paral, x 10).

SARA'A, in the tribe of Dan, birthplace of Sam- [from prison (xx. 7). on (Judg. xiii. 2).

SARAI'A, the last high-priest of the Jews before the capt vity. He was taken by Nabuzardan, and taken to Reblatha, where Nabuchodonosor put him to teath, 588 B C (Jerem In. 24-27; 4 Kings xxv. (5 21)

SARAI'A, son of Helcias, high-priest (2 Esd. xi. 13)

SARA/IAS, brother of Baruch, went to Babylon with king Sedecias (Jerem h. 59), he bore a letter from Jeren 145

SAR'ASAR, second son of Sennacherib, assassinates his father in the temple of Mesroch (4 Kings xix 37; 2 Paral xxxul, 21; Tob. 1. 24; Isai. xxxvii 38)

SAR/DIS, a city in Asia Minor. The angel or bishop of Sardis is blamed for his works (Apoc. iii. 1, 2); the faithful of the church of Sardis who persevere in good are praised (4).

SAR'DIUS STONE, a precious stone, in the Melchisua, and first row on the rate mal (Ex xxxxx 17); mentioned two daughters, by Ezechiel (xxviii 13; Apoc. xxi 20).

SAR'DONYX, a precious stone (Job xxviii. 16). chol. His wife SARE'A, a city in the tribe of Juda (Jos. xv. was Achinoam 53)

SARE'DA, a city in the tribe of Ephraim, birth- to destroy Amaplace of Jeroboam, son of Nabat (3 Kings xi. 26).

SAREDA'THA, a city in the tribe of Ephram Agag the kn g and /2 Paral, iv. 17 ...

SAREPH'TA, or SAREPTA (Luke iv. 26), a booty; he is recity of the Sidonians. Ehas is sent there (3 Kings baked by Samuel a. u. 9); he is received by a widow woman, whose who hewed Agag meal and oil he makes inexhaustible till rain fell (10-16), he raises her son to life (17-24); Sarepta mentioned (Abd. xx.)

SA'RID, a city of Zabulon (Jos. xix. 10).

SARO'HEN, a city of the tribe of Simeon (Jos. | David, by the muxix, 6).

SA/RON, a district beyond the Jordan in the | leves him from it tribe of Gad (1 Paral. v. 16; xxvii. 29); its fertility was proverbial (Isai, xxxiii, 9; xxxv, 2).

SA'RON, a city whose king was taken and slain | Philistines, defies by Josue (Jos xii 18).

SA/RON, a place near Lydda (Acts ix. 35).

(Jer. xxxix. 3).

waters rolled back when Josue crossed it (Jos. iii. (6); Solomon cast vessels for the temple near Sarthan (3 Kings vii. 46).

SA'RUG, son of Reu or Ragau (Gen. xi. 20-22); he died at the age of two hundred and thirty, 1955 B. C.

Abisai and Asiel (2 Kings ii. 18; 1 Paral, ii. 16).

SAS'SABAS'AR, prince of Juda. Cyrus delivered to him the vessels of the temple of Jerusalem (I Esd. i. 8); the name is probably the Babylonian ascribed to both (Zach. iv. 9; I Esd. v. 16).

i. 20); transfigures himself into an angel of light (2 ing spirit at Endor (7); she evokes Samuel, who tells

king of the Israelites. He goes to seek his father's himself wounded by arrows (3); falls on his sword asses (I Kings ix. 3); resolves to consult Samuel (4), his held cut off (9); his armor put in the tem (9); God reveals to Samuel that he was to be the ple of Ast 11th 10,, his body hung on the wall of king (15); anointed king by Samuel (x. 1); he Bethsan (10); the men of Jabes Galaad recover the prophesies (11): Simuel presents him to the people bodies of Sain and his sons and bury them (12, 13); (24); some of the army join him (26); others deride this children by keep ha cruckfed 2 Kings xxx 9) him (27); he sets out from Gabaa to relieve Joles of | SAVE, a vale where Abraham defeated Chodor-Galaad besieged by Nass (xi. 1-6); summons the lahomor and his allies and rescued Lot (Gen. xiv. people and raises an army of 330,000 men (8), 117. slaughters the Ammonites (11); he is made king in . SA'VIOUR, our Lord Jesus Christ. See CHRIST. Galgul (15); he wants in Galgal for Samuel, and as he delayed he offers sacrifice (xiii. 9, 10); is rebuked is seed a Fgy; than name with this meaning (Gen. (13, 14); Jonathan attacks the Philistines and throws them into confusion, so that they say each other (xiv. 14); the rash curse of Saul (24); he defeats Moab, 1); \ \ \ \ \ (15; 2 Esd. 1x. 27). Ammon, Edom, the king of Soba, and the Philistenes (47); and Amalec (48); he had three sons, Jona- (r Kings xiv. 39; 4 Kings xiii, 5); David invokes

than, Jessui and Merob and Mi-(49, 50); he is sent lec, but spares saves much to pieces (xv.), Saul is troubled by an evil spiri. {xvi. 14, 15; sic of his harp, re-(23); Gol ath, the champion of the the army of Saul, but is slain by Da-

SARSA/CHIM, one of the Babyloman generals vid (xvii. 1-51); the Philistines are defeated (51, God as his Saviour (2 Kings xxii. 2, 3; I's xvii., 1 52); the praise of David excites the anger and Paral. xvi. 35); Esther (Esth. xv. 5). SAR'THAN, a city on the Jordan, to which the jealousy of Saul (xviii. 5-9); but he gives him his daughter Michol to wife on his slaying two neighbor by our lite or words (Lev. iv. 3; Num hundred Philistines (17-27); he attempts to pierce wxxi 12; 2 Kings xi 14; 1 Esd. viii. 22; Prov. sies him (xx.-xxii), Doeg the Edomite, by his Mark to 41; Lake xvii. 2; Kom. xiv. 13, 21; 1 Cor SAR'VIA, sister of David and mother of Joab, 19); the Ziphites tell him of David's abode (xxiii, 15 (Fx. xxxiv. 12; Deut. vii 2, 16; xiii.; Matt. -. 19); pursues him to the desert of Maon (25); 29; xvi. 22; Mark ix. 42; Rom. xvi. 17). recalled to meet the Philistines (28); accidentally places himself in the power of David, who cut off the feast of tabernacles (I Mach. x. 21; 2 Mach. i. 9. hem of his robe (xxiv 5'; David then addressed him | 18; John vii. 2) term for Zorobabel; the foundation of the temple is (9-16); he is reconciled to David, who promised not to destroy his seed (22); he again pursues David ing of the Messias (Gen. xlix. 10). SA'TAN, the devil, tempts Job (Job i. 6; ii. 1; (xxvi. 1-3); David enters his tent at night, and car- SCE'VA, a Jewish priest. His sons attempt to 211 7), tempts David to number his people (1 Paral, ried off his spear and cup of water, but would not let exorcise an evil spirit in the name of Christ, but are xx(1), opposes Jesus the high priest (Zach iii. 1); Ab sai burt him (3-13); he is again reconciled to put to flight by the demons (Acts xix. 11-16). tempts our Lord (Matt iv 10; Mark 1, 13); seeks to David (17-25); he puts away all the magicians and SCHIB/BOLETH, an ear of corn. The Ephtempt the apostles (Luke xxii. 31); enters into Juda soothsayers out of the land (xxviii. 3); when the raimites after their defeat by Jephte detected at the (Luke xxII. 3. John xili 27); taketh the good seed Philistines invade the land, he camped at Gelboe ford of Jordan by this word (Judg. xii. 6). ent of hearts (Matt. IV 15; tempts Anamas (Acts v. (4); saw that his army was discouraged (5); consults 3); sinners will be delivered to (1 Cor. v. 5, 1 Tim. the Lord in vain (6); goes to a woman with a trivin- (Ex. viii. 16-18).

Cor. xi. 14); the devil (Apoc. xii. 9; xx. 2); loosed him that he and his sons are to die the next day (15-19); defeated by the Philistines (xxxi. 1); his sons, SAUL, son of Cis, of the tribe of Benjamin, first i Jonathan, Abinadab and Melclisua, slain (2); Saul

SA'VIOUR OF THE WORLD, Pharao gives

SA'VIOUR, Othornel called a Saviour (Judg. 111.

SA'VIOUR, Almighty God, Saviour of Israel



THE MOLTEN SEA.

SCAN'DAL. We are not to scandalize our David with his spear (xviii 10; xix. 10); he pur- xxviii 10, 2 Mach vi. 24, Matt. xvii. 26; xviii. 6; orders, slays the high-priest Achimelech and eighty- vin ; x. 32; 2 Cor vi 1, 1 Thess. v. 22); we are five priests, and destroyed Nobe, their city (xxii. 18, obliged to five from all that may prove a scandal to

SCENOPEG'IA, the Greek term for the Jewish

SCEP'TRE, not to pass from Juda till the com-

SCIN'IPHS. Inserts sent as a plague on Egypt

SCOR PION, a venomous insect (Deut, viii. 15; Ezech, ii, 6; Ecclus, xxvi, 10; Apuc, ix, 3, 5).

SCOR'PION, the ascent of the (Num. xxxiv. 4; Jos. xv. 3).

SCOR'PIONS, scourges with sharp metal points, Re boam threatens his people with (3 Kings xii, 11, 14, 2 Paral, x. 11, 14).

SCOURG'ING. This punishment inflicted on our Lord (Matt. xx. 19; Mark xv. 15); on the apost.es (Acts v 40; xv. 22; 2 Cor xi. 25)

SCREECH OWL, forbidden as unclean (Lev. xi. 17).

SCRIBES, doctors of the law among the Jews like (John xxi) (2 Kings viii. 17; xx. 25; 4 Kings xii. 10; 1 Paral. xxiv. 6; 2 Paral. xxxiv. 13; 2 Esd. viii. 1; Jer. xx. 36; 1 Mach. v. 42; vii. 12; 2 Mach. vi. 18); they and the Pharisees oppose and persecute our Lord [Matt. v. 20; vii. 29, xvi. 21, xvii. 10, xx. 18; xxiii. 2, 13, 14; xxvi. 57, xxvii. 41; Mark i. 22, ii. 6, 16; in 22; vil. 1, 6; vni. 31; 1x. 10, 13; x 33; xi. 18, 27; xii. 28, 32, 35, 38; xiv. 1, 43, 53; xv. 1, 31; Luke v. 21, 30; vi. 7; ix. 12; xv. 2; xx. 1, 19, 39, 16; xxii. 2, 66; xxiii. 10; John viii. 3; Acts iv. 5; book with seven seals (Apoc. v.) വ, 12).

to fight Goliath (1 Kings xvii. 40); the apostles forbidden by our Lord to carry a scrip for a journey (Matt. x. 10; Mark vi. 8; Lake ix 3)

SCRIP'TURES. The origin of the Holy Scriptures, and how they are to be used (Ex. xvii. 14; xxxiv. 27; Deut. xvii. 18; xxxi. 9; Jos. i. 8; 2 Esd. viii. 3; Isai. xxx. 8; xxxiv. 16; Jer. xxx. 2; xxxvi. 2, 10; Bar. 1. 14; Dan. x 21; Matt. iv. 4; Luke xvi. 29; John v. 39; Acts xv. 21; xvii. 11; Rom. iv. 23; xv. 4; I Cor. ix. 9; x. 11); God gives the true understanding of them (2 Pet. i. 20); some abuse the difficult things therein (iii. 16); the apostles have not daughter (Gen. xxxvi. 2); his sons (24). written all things [John xxi, 25; I Cor. xi, 34; 2 Thess. ii. 14; 2 John 12; 3 John 13); the priests are | Juda, and mother of king Joas (4 Kings xii. 1; 2 the depositanes and interpreters of the Scriptures Paral, xxiv. 1). (Deut. xxiv. 8; Ezech. xhv. 24; Mal. ii. 7).

SCULP'TURE, or graven image to the likeness of anything, expressly forbidden to the Jews, and why {Er. xx. 4; Lev. xxvi. 1; Deut. iv. 16; Jos. xxiv. 14; Ps. xcvi. 7); sculptured figures in the tabernacle (Ex. xxxvii. 7, 8, 9); precious stones cut and engraved (xxxix. 6).

SCYTH/IANS mentioned as types of barbarity, scalping men (2 Mach. iv. 47); mentioned Col. iii 11.

SEA, created (Gen. i. 10, 22); Job's description of the sea (Job vi. 3; vii. 12; iz. 8; xi. 9; xiv. 11; xxvi. 12; xxvisi. 14; xxxvi. 30; xxxviii. 8-16; xli. 22); David's (Ps. v.m. 9; xxiii, 2; xxxii, 7; lxiv. 6, 8; Izviii. 3; cia. 25; exxxiv. 6); Solomon's (Prov. viii 29); the sea receives all the waters (Eccles. i. 7; Lam. ii. 13; Ezech. i. 16; xxvi. 3); Jesus stills | xv. 11). the sea (Matt. viii. 26); he walks on the sea (Matt. xiv. 24; Mark vi. 48).

SEA, THE MOLTEN, set up in Solomon's temple instead of the laver, five cubits high and thirty (Gal. v. 20); originated by lying teachers, who bring in circumference, made of brass captured from Ader- upon themselves swift destruction (2 Pet. ii. 1); ezer (I Paral, xviii. 8). It stood on twelve oven, rest- authors of described (to). ing on bases; and the whole had wheels to move it (3 Kings vii. 33 3"); Achaz took the sea down and of Thessalonica, and followed St. Paul from Greece placed it on a stone preement (4 Kings xvi. 17); it to Asia (Acts xx. 4). was finally broken and I vethe Chaldeaus (xxv. 13).

SEA OF THE DESERT, the Dead Sea, so Ju a 1 Paral iv 22). called (Deut. iii. 17; Jos. xii. 3).

SEA OF GALILEE (which is that of Tiberias) promised land (Num. xxxiv. 8; Ezech. xlvii, 15). (John vi. 1; xxi. 1); Jesus walking by the Sea of Gaulte calls Peter, Andrew, James, and John (Mar-

iv. 18-22; Mark i. 16); he stills the tempest on the nosor deposed and carried away to Babylon (2 trais). sea (Matt. viii. 24-27; Mark iv. 1-40; Luke viii. xxxvi. 11; Jer. xxxvii. 1; 4 Kings xxiv. 15); setting 25); the swine rush into the sea in the country of the Matthanias on the throne, and calling him Sedecias the sea (Matt. xul. 1; Mark v. 1-12); walks on the sea | wicked (19); he revolted against the king of Baby-(Matt. xiv. 26-28; Mark vi. 47-49; John vi. 1-25); lon, who besteged Jerusalem, and reduced it to multiplies loaves on a mountain by the sea, and terrible distress (xxiv. 20; xxv. 4); when the walls crosses to Magedan (Matt. xv. 29-39; Mark vii. 31); were breached Sedecias field, but was overtaken, de-Peter obtains money from a fish in the Sea of Galilee | feated, and taken in the plans of Jericho (5); he was (Matt. xvii. 36); Jesus teaches the multitudes near carried to Reblatha, where Nabuchodonosor slew his the sea, and calls Levi (Mark ii. 13, 14); appears to sons, put out his eyes, and then took him in chains his disciples after his resurrection at the Sea of Gal- to Babylon (6, 7; 2 Paral, xxxvi. 11-20); all this

the aing's ring (Fs.h. in 12); the priests of Bel ask kn g Nabuchodonosor to seal the temple door with kingdom of Juda ended with him. his ring (Dan. xiv. 10); put me as a seal upon thy heart, and a seal upon thy arm (Cant. viii. 6); a scaled fountain (iv. 12); God's scaled treasures (Deut xxx.i. 34); Job says God has sealed up his offences Joa xiv. 17), Jeremias seals a deed for land (Jer. xxxii. 10); St. John sees in the Apocalypse a

SEAT OF MAJESTY, the Son of Man sitting SCRIP, David puts stones in a shepherd's scrip upon as judge Matt. xix. 28; xxv. 31; Heb. vin. 1; xii, 2; Apoc, xxii, 3).

> SE'BA, son of Bochri, of the tribe of Benjamin, revolts against David after the overthrow of Absalom (2 Kings xx. 1, 2); Joab besieges him in Abela beth Maacha (xx. 15); the people cut off his head and throw it over the wall (22)

> SE'BAT, one of the months of the Jewish year. SEBE'NIAS, a priest in the time of David who sounded the trumpet before the ark (I Paral. xv.

SEB'EON, the Hevite. Esau marries his grand. Jos. vi. 26).

SEB'IA, of Bersabee, wife of Ochozias, king of

| SEB'OIM, one of the cities of the Pentapolis, destroyed by fire from heaven (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Osce xi. 8); the valley of Seboim (1 Kings xiti. 18); a city in the tribe of Benjamin (2) Esd. xi. 34).

SE'CHEM, of the tribe of Manasses, son of Galaad, and father of the Sechemites (Num, xxvi, Jer. xlviii, 45). 31; Jos. xvit. 2; 1 Paral, vii. 19).

SECHE'NIAS, son of Obdia, of the race of David (1 Paral. iii. 21-24).

SECHE'NIAS, head of the tenth family of priests (1 Paral. xxiv. 11; 1 Esd. viii. 3, 5).

SECHE'NIAS, son of Jehiel, advises the sending away of Gentile wives (1 Esd. x. 1-4).

SECHRO'NA, a city in the tribe of Juda (Jos.

SE'CRET OF A KING. It is good to hide by the Edomites (4 Kings viii. 21). (Tob, xii, 7)

SECTS, numbered among the works of the flesh, killing Eglon, king of Moab (Judg iii 26).

SECUN'DUS, a disciple of St. Paul. He was

SECURE' (JOAS), one of the descendants of

SEDA'DA, a city of Syria, on the frontier of the

SEDECI'AS, called also Matthanias. He was ncle of Joachim, king of Juda, whom Nabuchodo-

Gerasens (Matt. vni. 28-34; Mark v. 13); teaches by [(17); he was then twenty-one (18), his reign was had been foretold by the prophets Jeremias and SEAL, Aman seals the orders of Assuerus with | Ezechiel (Jer. xxvii. 22; xxxvii. 16; Ezec. xiii. 3; xvii. 16; xx.) He reigned eleven years, and the

> SEDECI'AS, son of Chanana, a false prophet in Samaria (3 Kings xxii. 11; 2 Paral xviii. 10; another false prophet burned anve by the king of Babylon (Jer. xxix. 22).

SEDIT'ION punished (Num xvi. 31).

SEDUCE'. We are warned not to allow evil teachers to seduce us (Matt. xxiv. 4-11; Mark xni. 5-12; Luke xxi. 8; Rom. xvi. 18; 1 Cor. in. 18; xv. 33; Eph v. 6; 2 Thess. ii. 3); Satan seduceth the whole world (Apoc. xii. 9).

SEED. Parable of the seed (Matt. xiii. 24-30; Mark iv. 3-9).

SE'GOR, one of the cities of the Pentaporis, situated at the south end of the Dead Sea, preserved for the sake of Lot (Gen. xix. 22); called also Bala (Gen. xiv. 2).

SE'GUB, son of Hial, of Bethel, died when his father hung the gates of Jericho, having rebuilt it in defiance of Josue's prophetic curse (3 Kings avi. 34;

SE'HON, king of Hesebon, defeated the king of Mosb, and took much territory (Num. xxi. 26); commanded the Amorrhites beyond the Jordan; Moses sent to him to ask permission to pass through his territory (Num. xxi. 21; Deut. ii. 26); he refused (Num. xxi. 21; Deut. ii. 30), raised an army to oppose them, and marched into the desert; gave them battle at Jasa (Num. xxi. 23; Deut. ii. 32); was defeated and slain (Num. xxi. 24; Deut. i. 4).

SE'HON, the city of Hesebon (Num. xxi. 27, 28;

SE'IR, the Horrite; his descendants (Gen. xxxvi. 20-30; I Paral. i. 38, 39).

SEIR, MOUNT, a range east and south of the Dead Sea (Deut. i. 2); mentioned (Gen. xiv. 6; Jos. xxiv. 4; Deut. ii. 5; 2 Paral. xx. 10; Ezech. XXXV. 2).

SE'IR, a mountain on the trontiers of the tribesof Juda and Dan (Jos. xv. to).

SE/IRA, the mount or country of Seir, inhabited

SEI/RATH, a place to which Aod went after

SE'LA, son of Juda by Sue (Gen. xxxviii. 5); his posterity (I Paral. iv. 21).

SE'LA, a place in the tribe of Benjamin (Jos. xviii. 28).

SEL/CHA, a city in the kingdom of Og, beyond the Jordan (Deut. iii. 10; 1 Paral. v. 11).

SEL/EBIN, a city in the tr be of Dan (Jos. xix.

SE'LEC, an Ammonite; one of the heroes of David's army (2 Kings xxvii, 37; 1 Para, x1 30

SELE MIAS, a priest appointed to receive the titres and first fruits (2 Fed xin 13)

SELE'MIAS, son of Abdeel, sent by king Joakin to arrest Jeremias (Jer. xxxvi. 26).

SELE'MIAS, Juchal, son of, sent by king Sedecias to ask the prayers of Jeremias (Jer. xxxviii. 1, 3).

SELE'MITH, son of Zechri, a descendant of Moses, guardian of the treasures of the temple (1 Paral, xxvi 26)

SELEU/CIA, a city of Syria, situated on the Mediterranean at the mouth of the Orontes. Ptolemee Philometor extends conquests to it (1 Mach, xi. 8); St. Paul and St. Barnabas embarked there to go to Cyprus (Acts xni. 4).

SELEU/CUS (surnamed Philopator, son of Anflochus the Great), king of Asia, allowed out of his revenues the cost of the sacrifices in the temple of Jerusalem (2 Mach. iii. 3); sends Hehodorus to plunder the temple (7-40); called by Daniel "one most vile and unworthy of kingly honor" (Dan. xi. 20); the prophet foretold his death: "in a few days he shall be destroyed, not in rage nor in battle " (20); he was assassinated by Heliodorus.

SE'LIM, a city in the tribe of Juda (Jos. xv. 32.)

SEL'LA, wife of Lamech, and mother of Tubalcain and Noema (Gen. iv. 21, 22).

SEL/LA, the descent of. Joss, king of Juda, assassinated by his servants in the house of Mello, in the descent of Sella (4 Kings xii. 20).

SEL/LAI, one of the chief priests who returned from the captivity with Zorobabel (2 Esd. xii. 6, 20). SEL/LEM, son of Nephthali (Num. xxvi. 49).

SELLERS and BUYERS driven out of the temple by our Lord (John ii. 14-16).

SEL'LUM, son or native of Jabes, conspired against Zacharias, king of Israel, and slew him pubhely (4 Kings xv 10); he usurped the throne, but reigned only one month in Samana, 771 B. C. (4 Kings zv. 13).

SEL/LUM, son or native of Thecua, husband of the prophetess Holda, in the days of Josias, king of Juda (4 Kings xxii. 14).

SEL'LUM, fourth son of Josias, king of Juda (1 Paral, in 15; Jer. xxii. 11), he is the same as Joachaz, who was carried into Egypt (4 Kings xxiii. 30-34).

SEL'LUM, son of Nephthali (I Paral. vii. 13; Gen. xlvi. 24).

SEL/LUM, son of the high-priest Sadoc, and progenitor of the high-priest Helcias (1 Paral. vi. 12, 13); called also Mosollam (1x. 11).

SEL/LUM, son of Core (1 Paral. ix. 19, 31); apparently escaped when the rest were swallowed up (Num, xxvi II).

SEL/LUM, son of Cholhoza, restored the gate of the fountain, and the wall to the pool of Siloe (2 Esd. iii. 15).

SEL/LUM, Ezechias, son of, induces the Israelttes to treat the people of Juda humanely (2 Paral. xxviii. 12).

SEL/LUM, son of Alohes, lord of half the street of Jerusalem, with his daughters built part of the wall (2 Esd. in. 12)

SEL'MON, a mountain near Sichem. Abimefech's stratagem at (Judg. ix. 48); mentioned by David (Ps. lxvii 15).

SEL'MON, an Ahohite, one of David's heroes (2 Kings xxiii. 28).

SEM, son of Noe, born 2646 B. C., apparently younger than Japheth, and older than Cham (Gen. vi. to); entered the ark with his father; blessed by Noe for not treating him with disrespect, like Cham

Lud, and Aram (x. 22); he lived to the age of 600 (xi. 10, 11); Abraham descended from Sem through Arphaxad (11-27). He is the ancestor of the Semitte family of nations.

SEMAI'A, a false prophet gained by Tobias and Sanaballat, endeavors to alarm Nehemias (2 Esd. vi. 1-14).

SE'MATHITES, a tribe allied to Cariathiarim (1 Paral, ii. 53).

SEME/BER, king of Seboim, one of the allies of the kings of the Pentapolis (Gen. xiv. 2).

SEM'EGARNABU, general of Nabuchodonosor (Jerem. xxxix. 3).

SEM/EI, second son of Gerson and grandson of Levi (Ex. vi. 17; Num ni. 18; 1 Paral. vi. 17, xxm. 7); head of the family of Semeites (Num. iii. 21; I Paral, xxi i. 7, 10; Zach. xii. 13).

SEM'ERON, a city of the Changanites (Jos. xi. 1; XII. 20).

SEM'LA, king of Masreca, in Idumea (Gen. xxxvi. 36).

SEM'MA, of Arari, son of Age, one of David's champions (2 Kings xxiii. 11); he deseats the Philistines (12); brings to David water from the cistern of Bethlehem (16).

SEM/MAA, brother of David, and father of Jonadab (2 Kings xin. 3).

SEM'RAN, son of Issachar (Num. xxvi. 24).

SEN. Samuel set up the Stone of Help between Masphath and Sen, to commemorate a victory over the Philistines (I Kings vii. 12).

SEN'AA. The children of Senaa were a body of 3950, who returned from Babylon (2 Esd. vn. 38). SENE', steep cliffs like teeth between Machmas



SEM'EI, son of Gera, a kinsman of Saul, cursed and stoned David, as he left Jerusalem, at the time of Absalom's rebellion (2 Kings xvi. 5, 13); after his return he seeks and obtains pardon (2 Kings xix. 16, | land (Num. xxxiv. 4). 17); David charges Solomon not to let him go unpunished (3 Kings ii. 9); Solomon ordered him to build a house in Jerusalem, and not to go out of it, under pain of death, if he passed Cedron (37); three years after he went to Geth in pursuit of runaway servants (40); and he was put to death (46).

SEMEI'AS, a prophet sent to Roboam, king of Juda, to forbid him to make war on the Ten Tribes (3 Kings xii 22; 2 Paral, xi. 2; xii. 5, 7).

SEME/IAS, a Levite sent by king Josaphat to instruct the people (2 Paral. xvii. 8).

SEME'IAS OF NEHELAM, a false prophet at Babylon, wrote to Jerusalem against Jeremias (Jerem. xxix. 24-32)

SE'MER, sold Mount Somer or Semeron, on which Amri, king of Israel, built Samaria (3 Kings xvi. 24).

SEM'ERON or SOMER, the mountain on which Samaria was built (2 Paral. xiii. 4); a battle had been fought there between Abia, king of Juda, and (ib. 26); his sons were Elam, Assur, Arphaxad, | Jeroboam, in which Abia was victorious (2 Par. xiii.)

and Gabaa; Jonathan and his armor-bearer crept by it to attack the Philistines (I Kings xiv. 4).

SEN'NA, a city in the south of the promised

SEN'NAAB, king of Adama, one of the cities of the Pentapolis, defeated by Amraphel and his allies (Gen. xiv. 2).

SEN'NAAR, a country of Babylonia. Calanne was built here by Nemrod (Gen. x. 10); here the descendants of Noe began to build the tower of Babel (Gen. xi. 2); Amraphel, king of Sennaar, was powerful in the time of Abraham (xiv. 1); the name is given to the country of Babylon (Dan. i. 2; Zach. v. 11).

SENNACH/ERIB, king of Assyria, son and successor of Salmanasar, reigned 714-704 B. C. Ezechias, king of Juda, threw off the yoke of the Assyrians (4 Kings xviii. 7), which Theglathphalasar had imposed on Achaz (4 Kings avi. 10; 2 Paral. xxviii. 20, 21); Sennacherib marched against him, and took all the strong cities of Juda (4 Kings xviii. 13; 2 Paral. xxxii 1); while besieging Lachis, he received proposals of submission from Ezechias, but he demanded 300 talents of silver and thirty talents of gold (4 Kings xviii. 14); Ezechias paid it, stripping the very doors of the temple (16), but Sen- | SEPH'ORA, one of the seven daughters of Isaias predicts that his sepulchre shall be glorious nacherib, instead of retiring, sent a part of his army Raguel, priest of Madian (Ex. ii. 16-21); driven (Isai, xi. 10).

under Tharthan, Rabsares, and Rabsaces, to demand many from the we'll by sherds, but protected by



CHURCH OF THE HOLY SLPULCHRE AT JEKUSALLM

echias, and not only insulted them, but busphemed opian (Num. xii. the God of Israel (19-35); Sennacherib then besteged Lobna (4 Kings xix. 8), and wrote a letter to women in Egypt, who saved the children (Ex. i. 15). 3, 12; Luke vi. 20); sermon or discourse to Nicode-Ezechias in the same strain of insult and blasphemy (10-13; Isai. xxxvi 1); hearing of the advance of Tharaca, king of Ethiopia, he advanced to meet him, and never invested the city of Jerusalem (4 Kings xix. 32), an angel of the Lord having slain 185,000 men in his camp in one night (35; Isai. xxxvii. 36; I Mach. vii. 41; 2 Mach. viti. 19; Tob. i. 21; Ecclus. xlvini. 24); Sennacherib then returned to Ninive (4 Kings xix. 36), and was assassinated in the temple of Nesroch by his two sons Adramelech and Sarasar, as Isaias had foretold (Isai. x. 33; xxxi. 8; xxxiii. 1),

SENSEN'NA, a city in the tribe of Juda (Jos. 21 3}.

SE'ON, a city in the tribe of Issachar (Jos. xix. in Mati. xxi. 16; of Ps. exviii. 22, 23, in 19).

of priestly families (1 Paral, xxiv, 8)

SEPH'A'ATH, a city in the tribe of Simeon (Judg i 17).

SEPHA'MA, a city of Syria, on the frontiers of It had been hewn in the rock by Joseph of the promised land (Num. xxxiv. 10, 11).

SEPH'AMOTH, David sent there the spotts he 60); our Lord's body was laid there by took from the Amalecites (1 Kings xxx, 2)

SEPH'AR, a mountain in the East, apparently in or near Armenia (Gen. x. 30)

SEPHARVA'IM, a tribe or people sent by Sal- guarded at the desire of the Jewish priests manazar to colonize the kingdom of Israel after the (Matt. xxvii. 60, 66); Mary Magdalen and removal of the ten tribes (4 Kings xvii. 24, 31); they the other Mary, mother of Joseph, sat over were perhaps from the Sephar mountains (Gen. x. against it (Matt xxvii. 61; Mark xv. 47; 30); they were idolaters, and worshipped Ana and Luke xxxx. 55), the same with Salome, Ava as their gods or kings (4 Kings avin 34, Isai, went to the sepulchre early on the first xxxvii. 13; 4 Kings xix. 13); they offered their day of the week. The stone rolled back children in sacrifice to these gods (4 Kings xvit, 31), by an angel who sat on it, terrifying the when they settled in Samaria many were destroyed guards (Matt. xxviii. 1-4; Mark xvi. 4; by lions (xvii. 25, 26), and to propitiate the god of Luke xxiv. 2; John xx. 1); they entered the country, a Jewish priest was sent to them (28), (Mark xvi. 5); but found not the body after which time they worshipped both the true God of the Lord (Luke xxiv. 3); but saw angels and their old divinities (33).

SEPHA'TA, a valley near Maresa (2 Paral, xiv. (Matt. xxviii. 5, 7; Mark xvi. 5-7; Luke 10), where Asa defeated Zara.

SEPHE'LA, a district in which Simon built and and ran to tell the disciples (Matt. xxviii. fortified Adiada (1 Mach. xii, 28).

SE'PHER, one of the encampments of the Is- | (Luke xxiv. 9); St. Peter and St. John went raelites in the desert (Num. xxxiii. 23).

1 27

Meses (16, 17), mar-Moses for his negli gence (iv. 25); sent 35) back to Madian by brought to Moses in (Isai. vi. 2).

SEPH'ORA, one of the mid-wives of the Israelite

sion came into general carculation. It was used by love o. Con. [1 the x 27]; on proyer (1 13); before our Lord and his apostles, as is evident from places and after the Last Supper (Matt. xxvi.; Mark xiv.; where it is cited in the New Testament, and does not Luke xxii.; John xiii. 12-38; xiv.-xvi.); sermon of correspond with the modern Hebrew text. The Sep- St. Peter on Pentecost (Acts i. 16; ii. 14); of St Deut, vi. 16 in Matt, vi. 7; of Osee vi. 6 in Matt. ix. pagus (Acts xvii. 22); before Felix, the pro-censul 13; of Lev xlx. 18 in Matt. xlx 19; of Ps. vii. 2 . 1 1 Matt. xxi. 42; of Ex. iii. 6 in Matt. xxii. 32; SEO'RIM, the fourth of the twenty-four courses of Ps. ex. 1 in Matt. xxii. 44; of Zach. xiii. 7 in Matt xxvi 31.

SEP'ULCHRE, HOLY. The tomb in which our Lord was laid on Mount Calvary. Arimathes, for his own use (Matt. xxvii. Joseph and Nicodemus (Matt. xxvii. 57 60; Mark xv. 43-46; Luke xxiii. 50-53; John xix. 38-42); the sepuichre was sealed and who told them that the Lord had risen xxiv. 4-8); they went out of the sepulchre, 8; Mark xvi. 8); going back they told them

to the sepulchre and entered it (Luke xxiv. 12; John] SEPH'ET, a city in the tribe of Nephthali (Tob. | xx. 3-8); our Lord appears to Mary Magdalen Epiphanes (1 Mach. xiii. 13, 23); he undertook

SEP/ULCHRE of David (Acts ii. 29).

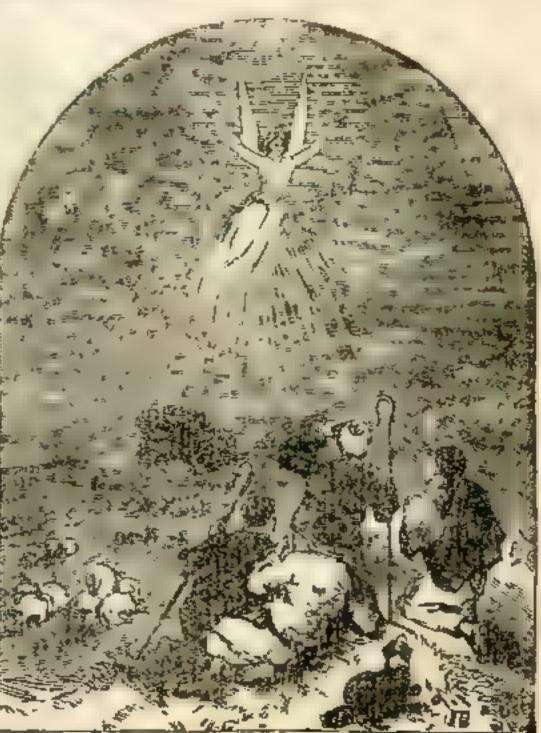
SEP'ULTURE. It is one of the works of ries Moses (21); mercy to bury the dead (Gen. xxiii, 19; xxv. 9; bears Gersam and xxxv. 19, 2); Num. xx. 1; Deut. x. 6; xxi 23; Eliezer 22, xv.ii 3, Jos. xxiv. 30; Judg. xii. 7; I Kings xxv.; 2 Kings 4), went with him to u. 32; 3 Kings u. 10, 34; xi. 43; xii. 30; xiv. Egypt, but on the way 31; 4 Kings xiii, 20; 2 Paral xvi. 14; xxiv. 16. circamased her son xxxv. 24; Tol. i. 20; ii. 4, 7, 1, 3, 18; viii 14; with a very sharp xii 12; xiv. 12, 16; Ecclus. v.i. 37; xxxvi.i. 16; stone, when the Lord Matt. xiv. 12; xxvii. 58; John xix. 39; Acts viii. 2; would have killed (x.n 20, 1 Cor. xv. 4).

SER, a city in the tribe of Nephthali (Jos. xix

SER'APHIM, an order of angels, seen by Isavas Moses (xviii, 2); she in a vision; they had six wings, covering their faces and her two sons with two, their feet with two, and flying with two

Raphidian, by Jethro , SERGIUS PAULUS, proconsul or governor of the surrender of the city (171; they met envoys of Ez her kinsman (5); Aaren and Mary call her an Lth. the island of Cyprus, converted by St. Paul (Acts xiii. 7). See PAUL.

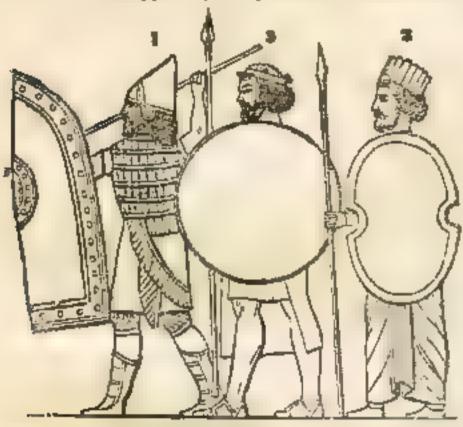
> SER/MON of our Lord on the Mount (Matt. v. SEP'TUAGINT. The ancient (sreek version mus (John ul. 3); on his divinity (John v. 17-32); of the Old Testament, made in Egypt, as is generally on St. John the Baptist (33, 35; Matt. xi. 2, 19; stated, in the reign of Ptolemy Philadelphus, by Luke vii. 24-35); on the incredulity of the Jews seventy-two learned Jews, and the translation took (Matt. xi. 20); on the bread from heaven (John vi. the name Septuagint, meaning seventy, from this 26 . 1. 1 annity (Matt. xviii 1, 5); on correction fact. As Greek became the prevailing language and frate all charity (15 22), on purity of heart (xv. through Asia Minor, Palestine, and Egypt, this ver- 8; Mark vi (), on the cross (Matt. xvi. 24); on the tuagint version of Deut. vii. is cited (Matt. iv. 4); of Paul in the synagogue (xiii, 16); before the Areo-



THE BIRTH C. UCA TO LOCK ANNOUNCED TO THE SHEPHERUS BY ANGELS

SE'RON, general of the army of Antiochus at the sepulchre (Mark xvi. 9; John xx. 11-17); to overthrow Judas Machabeus, but was routed as Bethoron, and his army fled to the territory of the! Philistines.

SER'PENT. The devil, under the figure of a serpent, seduces Eve (Gen. iii. 1, 5); it is cursed (14); prediction that the woman shall crush his head (.ii. 15); m.raculous serpent produced by the rod of Moses (Ex. iv. 3, 4; vii. 10); imitated by Pharao's the lost sheep (Luk. magicians, who make their rods turn into serpents (12); that of Aaron devours those of the magicians 1 *); Moses sets up the brazen serpent in the wilder-. . ss (Nam. xxi. 8); did not heal by its own power (W.s. xvi. 7); was a figure of Jesus Christ (John 1. 141: worshipped by the Jews under the name of



SHIELDS.

Assyrian. v, 3. Persian. (From Layard, Ker Porter Fin. Nohestan, till destroyed by king Ezechias (4 Kin s xviii. 4).

SERPENT WORSHIP (Wis, xt. 16; Dan xiv. 22-26).

SE'RUG, son of Ragan, and father of Nachar (Gen. xi. 20; 1 Paral. i. 25).

SER'VANTS and HANDMAIDS. daty (Gen. xxiv.; xxxi. 39; Ex. xxii. 28; 4 Kings v. 20, 25; Prov. xiv. 35; xix. 10; xxix. 19; Eccl is x. 28; Lake xi . 37, 45; 1 Cor. vn. 21; Col ni va. 1 Tim. vi. 1; Heb. xni. 17; 1 Pet. ii. 18); how t as should be treated by their masters (Deat,v 14; xii. 12

SER'VITUDE or BONDAGE. Law humbang the time during which a Hebrew might remain in bondage (Lev. xxv. 39, 40); the Hebrews rebell.ous to God's commandments, are reduced to servitude by Theglathphalasar, king of Assyria (4 Kings xv. 29); by Salmanasar (xvii. 6; xviii. 11); those who violate the law of God are under the servitude of sin (John vui. 34; Rom. vi. 17, 20).

SE'SAC (SESONCHIS), king of Egypt, declared war on Roboam, king of Juda, in the fith year of Roboam's reign, 971 B. C. He took the strong places, and advanced to Jerusalem (3 Kings xiv. 25; 2 Paral. xii. 2); his army consisted of 1,200 chariots, 60,000 horsemen, and footmen beyond number (2 Paral. xii. 3), he took the strongest cities of Juda (4); he captured Jerusalem and plan lered the temple and the palace (3 Kings xiv. 26; 2 Paral. xii. 9).

SE/SAC, a term in Jer, xxv. 26; li. 41, used apparently for Babylon,

SE'SAI, one of the three brothers, giants of the race of Enac, whom Caleb drove out of Hebron (Jos. xv. 14).

SETH, son of Adam and Eve, born after Cain and Abel. He died at the age of 912, 2962 B. C. (Gen. v. 3-8); his descendants long have served and his lambs (John xxi. 17); his both first revealed i. 7; John i. 27); the apostles directed not to carry the mu: religion, and are called the sons of God to shepherds (Luke ii. 8). (v. 2); father of Enos (iv. 26; v. 6).

SET'IM WOOD, supposed to be the acacia or | arias has a vision of shepherds' crooks (Zaca, locust. The Ark of the Covenant was made of it | xi. 7).

(Ex xxv. 5, 10; Deut. x. 3)

SEX'TARY, a measure (Lev viv. 10)

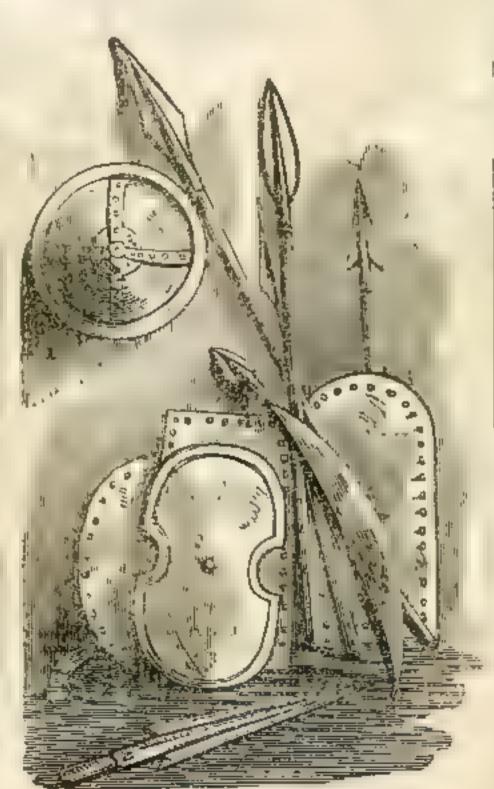
SHEEP, parable of xv. 4; Malt. xviit. 12) seven sheep offered by Abraham (Gen. xxi zo; Jacobs sheep (Gen. xxx, 38); shee; offered in sacrifice (Lev 1.i. 6; 1v. 32; xiv 10; Num. vi. 14; xv 4), our Lord compares le good to sheel 1. ht. xxv. 32, 33); his a cep know him (John < 27), and hear hivoice (x 3); he gives his lie for his sheet (x. II; he had other sheep, I it would bring all art; ne sheepfold x tol, he commands Peter to feed his shee.

' s la mbs (xxi. 17) SHEET, contai



AN ANCIENT SHIP

ig mysterious animals seen in a vision by St. Peter wood, and passing over the sea by ship are saved (Acis x. 11).



ANCIENT JEWISH SHIELDS AND SPEARS.

Wis. xiv. 5,; the course of a ship through the waves SHEP'HERD, THE GOOD. A figure of a type of earthly things (v. 10); the ark (Gen. vi.); (h :-t (I in x, z); he lays down his life for his Zabulon in the road of ships (Gen. xlix, 13); Dan s reep (Itom x. 11); he seeks the lost sheep (Luke applied himself to ships (Judg v. 17); Solomon xv 4; Matt. xviii. 12); leaving this world after his fruit a fleet of ships at Asiongaber, near Ailath, on the resurrection, he commissions Peter to feed his sheep Red Sea (3 Kings ix, 26); Josephat built ships at the same place, but as he did it in conjunction with the wicked king of Israel, they were destroyed (1 Kings xxii. 49; 2 Paral. xx. 36 37); Jonas thrown into the sea from a ship (Jon. i. 5); ships on the Sea of Galilee (Matt. iv 21; Mark 1, 19); Jesus preaches from a ship (Mark iv. I; Luke v. 3); Jesus in a ship during a storm on the Sea of Galilee (Mark iv. 37; vi. 47); St. Paul's voyages in ships from Philippi to Troas (Acts xx. 6); from Coos to Rhodes and Patara (xxi. 1); thence in another vessel to Tyre (3); on a ship of Adrumetum to Lystra in Lycia (xxvii. 5); then in a ship of Alexandria, which was wrecked off Melita (xxvii. (; xxvi i, 10); then in the Castors, an Alexandrian sh p, to Pateoli (11-13).

SHIPS. Men trust their lives even to a little

SHOE, meaning of the custom of taking off a shoe and presenting it to another (Deut. xxv. 9; Ruth iv. 7, 8); St. John the Baptist declares himself unworthy to loose our I ord's shee (Matt fit 11, Mark



SICLE, SHOWING THE CUP OF MANNA PRE-SERVED IN THE ARK.

shoes (Matt. x. 10; Luke x. 4); Moses commanded BHEPHERD'S ROD, the prophet Zach- to take off his shoes, as the ground whereon he stood

was holy (Ex. iii. 5); those eating the paschal lamb the coast of (Matt. xv. 21; Mark vii. 24); reaches | Josue's covenant with Rahab (Jos. ii. 18); the death to have shoes on their feet (xii. 11); the shoes of the Israelites did not wear out in the desert (Deut. xxix. 5), the shoe of Aser to be iron and brass (Deut. XXXIII 25).

SHOUL/DER OF VICTIMS OFFERED IN SACRIFICE. Directions as to (Ex. xxix. 22; Lev. vii 34; x 14, Num. vi. 19).

SI/BA, Saul's servant, appointed to take care of Miphiboseth (2 Kings ix. 9); he slanderously accuses his master of ingratitude and treachery to David, and obtains his property (xvi. 2); he goes to David, and proves his innocence (xix. 17); David restores half his property (29).

SIC'ELEG, a city in the tribe of Simeon (Jos. xix. 5), given to David by Aches, king of Geth (I Kings xxvii. 6,; in David's absence the Amalecites took and burned it, and carried off David's wives and children (xxx. 1, 2); he pursued them, and recovered what he lost (18, 19).

SI'CHEM, son of Hemor, ravishes Dina (Gen. xxxiv. 2), killed by Simeon and Levi (26)

SI'CHAR or SI'CHEM, a city near which Jacob bought a field (Gen. xxxiii. 19); Joseph's bones laid there (Jos. xxiv. 32; Acts vii. 16); our Lord

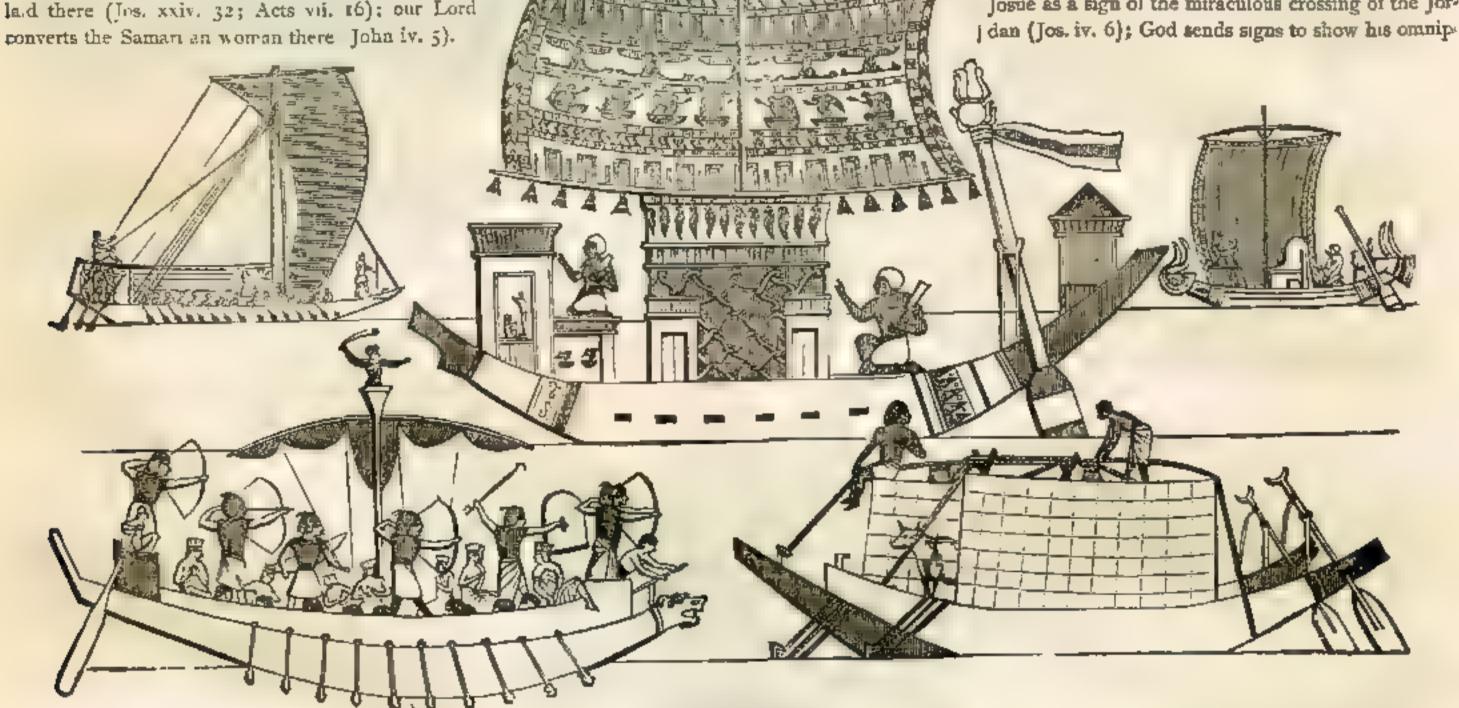
(Luke vi. 17); St. Paul vis.ts (Acts xxvii. 3).

Mount Hermon Sarion (Deut. in. 9), Maara, one of their cities (Jos. xni. 4), left by the Lord that by them he might instruct Israel (Judg. iii. 1-3); oppressed the Israelites (x. 11, 12); their easy mode of Lying (xvin. 7); worshipped the goddess Astarthe, or Astaroth, as Solomon did also (3 Kings xi 5, 4 Kings xxiii. 13); they were great workers in wood (3 Kings v. 6); Jezabel, daughter of Ethbaal, king of the Sidomans (xvi. 31).

(Dan. i. 7).

SIEGE of Bethulia by Holosernes (Judith vii.); of Bethsura (1 Mach. xi. 65); of Gabas by the tribes of Israel (Judg. xx. 19, 43); of Gaza (i. 18; Amos i. 6, 7; 1 Mach. xini 43), of Hai (Jos. vii 5; va 1 26); of Jebus by David (I Paral, xi. 5); of Jericho by Josue (Jos. vi. 1-21); of Jerusalem by the chil-

Sidon (31); the people of Sidon come to hear him of Ophni and Phinees a sign that the priesthood was to pass from the house of Heli (I Kings ii 34); SIDO'NIANS, people of Sidon. They called Samuel anointed and kissed Saul as a sign that God. had anointed him to be prince over his inheritance (x, 1); the sound of one going on the tops of the pear trees a sign that God gave David victory over the Philistines (2 Kings v. 24); the destruction of Sennacherib's army a sign to Ezechias (4 Kings xix. 29); the shadow turning back on the dial of Achaz a sign that Ezechias would recover, and he and Jerusaleza be delivered from the king of the Assyrians (Isai. xxxviii. 8); the swaddling clothes and manger a sign SI'DRACH, the Chaldean name of Anantas that the infant is the Saviour, Christ the Lord (Luke ii. 11, 12). Signs and monuments in memory of things past: the paschal lamb a memorial of the deliverance of the Israelites from Egypt (Ex. xii. 1-14); the fringes or hem worn by the Jews a memorial of the commandments of God (Num. xv. 38, 39); the censers of Core, Dathan, and Abiron beaten into plates and nailed on the altar as a sign that no stranger should offer incense (xvi. 38-40); Aaron's rod that blossomed kept as a token of the rebellious children of Israel (xvii. 10); twelve stones set up by Josue as a sign of the miraculous crossing of the Jor-



coin, 46 cents (Gen. xxiii. 15; 1 Mach. x. 40).

SIC'YON, a city of Peloponnesus, to which the Romans wrote in favor of the Jews (1 Mach. xv. 23). wrote in favor of the Jews (1 Mach. xv. 23).

(xviii. 7); the census takers of David go to Sidon ix. 26-50); of Tyre (Ezech. xxvi. 4). werted (Matt xi 21, 22; Luke x, 12, 11', he visits the Israelites (Ex. xxxi. 13); a scarlet cord a sign of scribes and Pharisees ask a sign from him (Matt. xii.

SI'CLE, a Hebrew weight (10 dwts.), and also a | dren of Juda (Judg. 1.8); by those of Benjamin (21); otence, his truth, his justice, and his goodness: the

ANCIENT SHIPS.

by David (1 Paral. xi. 5); by the Philistines and Ara-changing of Moses' rod into a serpent (Ex. iv. 2-6); bians, 886 B. C. (2 Paral. xxi. 16); by Joas, king of the turning of the waters of Egypt into blood (vii. Israel, 839 B. C. (2 Paral, xxv. 23, 24); by the king of 17); the sending of quails and manna to the Israel-SIDE, a port in Pamphylia, to which the Romans Egypt (2 Paral. xxxvi. 3); by Nabuchodonosor, 607 ites (xvi), the dividing of the waters of the Jordan B. C. (2 Paral. xxxvi. 6); 597 B. C. (4 Kings xxv. 1); (Jos. iii. 10-17); the rending of the alter, a sign that SI'DON, a samous city of Phoenicia, on the limits by Nabuzardan, B. C. 586 (4 Kings xxv. 8, 9); Josias would immolate heathen priests there (3 Kings of the Promised Land (Gen. x. 19); and of Zabulon by Antiochus Epiphanes, 170 B. C. (1 Mach. iii. 45; viii. 1-5); the widow's pot and cruse a sign (xvii. (xiix. 13); Josue pursued Jabin and his allies after vi 62); by Judas Machabens (2 Mach x 1; I Mach. 14); the fire consuming the sacrifice of Elias (xvin. the battle of Merom as far as great Sidon (Jos. xi. iv. 37); that by Titus foretold by our Lord (Luke 38); Achab's miraculous victory over the Syrians 2); the land of Aser extended to (xix. 28); but Aser xix. 43); of Rabba by Joab (2 Kings xi. 1); of (xx. 13-29); the cure of Naaman's leprosy (4 Kings could not take it (Judg. i. 31); the Jews worship the Samaria (3 Kings xx.; 4 Kings xviii. 9, 10); of v. 14); the going back of the shadow on the dial of gods of Sidon (x, 6); Lais at a distance from Sidon Sichem and Thebes by Abimelech, 1235 B. C. (Judg. Achaz (xx, 9); Christ stilling the sea (Matt. viii, 26); the cure of the palsy a sign of the forgiveness of sin (2 Kings xxiv. 6), its destruction foreto'd (Isai, xx.ii; SIGNS of things to come The rainbow a sign fix 2); Peter's walking on the water a sign that the Jer. xxvii, 3; xlvii 4; Ezech. xxviii.; Joel iii. 4, 8); of God's covenant with Noe (Gen. ix. 12); circum- vision was really our Lord (xiv. 28); our Lord reour Lord declares that if he had wrought his mira- cision a sign of God's covenant with Abraham (Gen. proaches the people that unless they saw signs and cles in Tyre and Sidon they would have been con- xx 1 11); the Sabbath a sign of Go l's covenant with wonders they did not believe (John iv. 48); the

that generation but the sign of Jonas, the prophet the brook Cedron, supposed to be the same as Rogel (Matt. xii. 39; Mark vi i. 12, Luke xi 29); the Pharlsees and Sadducees ask a sign (Matt. xvi. 1), the sign of the prophet Jonas again said to be the only one to be given (4), the sign of his second coming (xxiv. 3-51; Mark xiii. 4-37; Lake xxi. 7-36); the sign of the Son of man in heaven (Matt. xxiv. 30); signs shall follow them that believe (Mark xvi. | pool of Siloe, and when he did so he saw (John ix. 17), the Lord confirmed the work of the apostles 1 41). with signs that followed (20); our Lord a sign which shall be contradicted (Lake it 34); signs in the sun men (Luke xiii, 4). and moon (xxi. 25); Herod hoped to see some sign wrought by our Lord (Luke xxiil. 8); the Jews ask C. (Gen xxix. 33; xxxv. 23); he, with Levi, avenges a sign, and he replied, " Destroy this ten, le, and in three days I will build it up," speaking of the temple of his body (John ni. 18-21); many believed, seeing | Joseph in Egypt (xln. 25, 36); Jacob, in his prothe signs he did (23); the word sign used for miracle in John in 2, iv., vi., vii., ix xii., xx.; Acts ii 2 Thess, ii. 9); the sign of the living God (Apoc. vii. 2; ix. 4); signs in heaven (xii. 1, 3; xv. 1).

SI'HOR, a place in the tribe of Aser (Jos. xix. 26

SI'LAS or SYLVANUS, one of the chief men among the brethren (Acts xv. 22), sent by the aposcouncil of Jerusalem (27); after Barnabas parted from him, St. Paul chose Silas, who accompanied him to Syria and Cilicia (40, 41), then to Lystra, Phrygia, and Galatia, and finally to Macedonia (xvi. jailer falls at the feet of Paul and Silas (29), and is Thess. i. 1); and the one mentioned in 2 Cor. i. 19

iii. 7; Ecclus. xx. 6; xxxii. 12).

chants of silk mourn the destruction of Babylon (Apoc xviii, 12).

SI'LO, a famous city in the tribe of Ephraim Apocalypse (Apoc. vii. 7). (Jos. xviii.), not far from Sichem. The tabernacle of the testimony was set up here, B. C. 1444 (Jos. xvin. of Judith (Judith viii. 1; ix. 2). 1); lots cast here to divide the land among the tribes (10; xix. 51); the ark remained there till it was house of Phinees, the high-priest (1 Mach. ii. 1). taken by the Philistines (Judg. xviii. 1; 1 Kings iv. 17); Israel assembled at Silo to fight against the tribes beyond the Jordan, who had erected an altar (Jos. xxii. 12); they went to Silo to consult the Lord as to the war against Benjamin (Judg. xx. 18); they returned to Silo to mourn over the destruction of the tribe of Benjamin (xxi. 2-25); Elcana went up on the appointed days to adore and to offer sacrifice to the Lord of Hosts in Silo (r Kings i. 3). Anna brings Samuel to the house of the Lord in Silo (24); the Lord appeared to Samuel in Silo (1 Kings iii 21); the Ark of the Covenant taken from Silo to the camp of Israel (iv. 3, 5); Heli falls dead in Silo our Lord (Luke in. 30). (18); Jeroboam's wife goes to the prophet Ahias in Silo (3 Kings xiv. 2-4); the Almighty bids the Jews 1). See SENRON see what he had done in Silo (Jerem. viv. 12, 14). and the destruction of the temple to be like that of Silo (xxvi. 6, 9); men came from Silo after the death uz Godolias (xli. 5).

38: Mark viii. It; Luke xi. It,, no sign to be given of Jerusalem, on the east side, between the city as d (Jos. xv. 7; xviii, 16; 2 Kings xviii, 17; 3 Kings i. 9), the waters flowed silently (Isas vin 6); the Jeas represented as rejecting them (6); after the captivity, Sellum, son of Cholhoza, built the walls of the pool of Siloe unto the king's garden (2 Esd. ini. 15); our Lord sent a blind n and teching him go, wash in the

SIL/OE, a tower which fell and crushed eighteen

SIM/EON, son of Jacob and Lia, born 1757 B. the violence done to Dina by the slaughter of the Sichemites (xxxiv. 25-31), taken and bound by Num xxvi. 12-14).

When they left Egypt their prince was Salamiel, the to Egypt (xi. 59); he took Bethsura (65), and Joppe son of Sursaddai (Num. i. 6; x. 19); and they (xii. 33), and built Adiada in Sephela (38); on the numbered 59,300 fighting men, in the camp of Ruben, arrest of Jonathan by Tryphon, he exhorted the peotles with Jadas to Antioch, with the decrees of the con the south side (ii. 13); and at Settim, 22,200 ple, and was hailed as leader (xiii. 8); he marched (XXVI 14); the offerings of the tribe (vii 36-41); to Addus to meet Tryphon (13), and sent money and Saphat, the son of Huri, was sent by Moses from this | hostages to obtain the release of Jonathan (19), we tribe to view the land (xivi. 6); Zambri, son of Salu, prince of the tribe of Simeon, slain by Phinees for 1-12); at Philippi they were beaten and imprisoned sinning with Cozbi, a Madianite, when the people fell (22, 23); while praying and praising God at mid- into idolatry and vice (xxv. 6-18); in the division of night, an earthquake shakes the prison (25, 26); the | the land their representative was Samuel, son of Ammind (xxxiv. 20); they were among the tribes on baptized (33); at Thessalon ca (xvii. 1); sent away to 1 Garizim, to bless the people (Deut. xxvii. 12); the Berea (10); remains there with Timothy (14); ap- | lands allotted to Simeon in the possession of Juda parently the same as the Sylvanus in whose name as (Jos xix 19); Simeon and Juda attack the well as those of Paul and Timothy, the two epistles | Changanites and Pherezites, and slew 10,000 in to the Thessalonians are written (I Thess. i. I; 2 Bezee, capturing Adonibezec, cutting off his fingers | fortifies the mountain, and dwells there (53); rules SI/LENCE, usefulness of (Prov. xvii. 28; Eccles. the Chanaanites of Sephaath, and captured Horma and Sparta (16-49); Antiochus, son of Demetrius, SILK, worn by Mardochai (Esth. viii. 15); mer- Hebron (1 Paral. xii. 25); Ozias, of the tribe of (26), but Antiochus refused aid, and demanded

SIM'EON, grandfather of Mathathuse, of the

SIM/EON, a just and devout man in Jerusalem, waiting for the consolation of Israel (Luke ii. 25); the Holy Ghost promised that he should not see death before he had seen the Christ of the Lord (26); at the time of the purification of Mary, and the presentation of the child Jesus, he came by the spirit into the temple (27); he took the child into his arms and uttered the canticle "Nunc Dimittis" (29-32); blessed Joseph and Mary, foretold that the child is for the fall and the resurrection of many (34), and told Mary that a sword should pierce her own heart (35).

SIM'EON, son of Juda, one of the ancestors of

SIM'ERON, fourth son of Issachar (I Paral. vii.

SIM'MAA (SAMUA, 2 Kings v 14; 1 Paral. xiv. 4), son of David and Bethsabee (1 Paral. iii, 5).

Chananean (Matt. x. 4), or Cananean (Mark iii. 18), or Zelotes (Luke vi 15; Acts i. 13); according to Eusebius, he was crucified by Attieus, governor of Palestine, in the reign of Trajan, A. D. 107.

SI'MON, son of Ozias, high-priest of the Jews; he founded the height of the temple, the double building, and the high walls (Ecclus, I, 2); he enlarged the entrance and the court (5); his eulogy (6-23).

SI'MON MACHABEUS, surnamed Thasi, son of Mathathias, prince and high-priest till 135 B. C. His father commended him as a man of counsel (1 Mach, it 65,; he commanded 1,500 men in the suc cessful battle against Nicabor, 166 H C (2 Mach. vin 22); in 163 B. C., with 3,000 men, he fought many battles in Galilee, killed 3,000 of the enemy, delivered the Jows there, and returned with them phetical words, calls Simeon and Levi vessels of in- | and rich spoils (1 Mach. v 17 22); he joined battle iquity waging war (xhx 5); and he cursed their fury | with Nicanor in 161 B. C., although surprised at the 22, 43; iv., v., v.i., viii., xiv., xv.; 2 Cor. xii. 12; and wrath (6, 7); his sons were Jamuel, Jamin, sudden coming of his superior forces (2 Mach. xiv. 17); Ahod, Jachin, Soar, or Zare, and Saul (Ex. vi 15, in 148 H. C. he sided Jonathan to take Joppe (1 Mach. x. 74-76), and to defeat Apollonius at Azotus (82); SIM'EON, one of the twelve tribes of Israel. young king Antiochus made him governor from Tyre followed Tryphon closely (20), buried Jonathan in Modin (25), and set up seven pyramids (27-30); fortifies and provisions the towns (33); sends to king Demetrius, who confirms him in his possessions (34-41), and people began to write: "The first year under Simon, the high-priest, the great captain and prince of the Jews" (42); he took Gaza (43-48), and made it his habitation, after cleansing it from idols (65); the castle of Jerusalem surrenders to him (49, 50); he enters it 142 n C, with great solemnity (51); and toes (Judges i. 3-7); Simeon, with Juda, defeated in peace (xiv. 1-15); renews alliance with Rome 17); 7,100 of the tribe of Simeon joined David in | confirms his authority (xv. 1-9); Simon aids him Simeon, one of the rulers in Bethulia (Judith vi. | Joppe, Gazara, and Jerusalem (27-31); Simon offers 11); twelve thousand of the tribe signed in the him a hundred talents (35), but Antiochus sent Cendebeus against him (38, 39); Smon's sons defeat SIM'EON, son of Ruben, one of the ancestors him (xvi. 8); Ptolemee his son-in-law slays Simon and his sons at Doch (11-16).

SI'MON, of the tribe of Benjamin, overseer of the temple, quarrels with Onias, the high-priest, tells Apollonius, governor of Celesyma, that there was great wealth in the temple, and induced king Seleucus to send Heliodorus to seize it (2 Mach. 11i. 4-7); calls Onias a traitor (iv. 2).

SI'MON, THE CYRENIAN, forced by the Jews to carry the cross of our Lord (Matt. xxvii. 32), as he was coming out of the country (Mark xv. 21). he was apparently a disciple, for he is mentioned as father of Alexander and Rufus (21).

SI/MON, THE PHARISEE, desired our Lord to eat with him (Luke vii. 36); while our Lord was at meat, a sinful woman anointed his feet, washed them with her tears, and kissed them (37, 38); Simon's reflections (39); the lesson taught him by our Lord (40-50).

\$1'MON, THE LEPER, resided at Bethania, near Jerusalem (Matt. xxvi. 6; Mark xiv. 3; John SI'MON, cousin of our Lord (Matt. xiti. 55; xi., xii.); he invites Jesus to his table; Lazarus. Mark vi. 3), son of Cleophas and Mary, one of the Mary and Martha are there, and a woman anoints SILO'E (Sent), a fountain at the foot of the walls | twelve apostles of our Lord. He was surnamed the | our Lord's head (Matt. xxvi. 7; Mark xiv. 8); and

Mar, amounts his feet, and wipes them with her hair remits sin by his own authority (Ex. xxxiv. 7; Ps. 25; Heb. xi. 18); the Israelites reached it after leave (John xi, 2; xii, 1-3),

PETER



MOUNT SION

SI'MON NIGER, a prophet at Antioch (Acts (d) st (Mark in 29; Luke xii, 10; Heb vi. 6); xiii. 1); one of these who imposed hands on St. Paul. sin which cries to heaven for vengeance (Gen. and Barnabas (3).

many days with him (Acts ix. 43) in his house by are punished for the sin of one (Gen. iii.; Num. the sea (x, b); here Peter lad a vision, and is called [xvi. 21; Jos. vii.; Judg. xix. 25, 2 Kings xxiv]; to visit Cornelius the centurion (19-23).

Philip, the deacon, after he had seduced the people | sin of ignorance (Lev. iv. 2; v. 15; Num. xv. 27; and to love it (Ps. lxxxvi. 2; cxxxi. 13); and bewitched them with his magical practices (Acts | Luke xxiii. 34; John ix. 41; xv. 24; Acts iii. 17; Jerusalem called the Daughter of Sion (Ps. ix. 15. VII. 9-13); when he saw the gift- of the Hely Chost, I Time i. 13); sin committed through malice (Num. 18x11 28, Cant ii. 11, Isat i 8, til 16, x. 32, xvi after the imposition of hands by the apostle, he offered xv. 30; Ecclus. x. 14; Matt. xxviii. 13; John xi. 53; 1; Jer iv 31, vi 23, 1 am i 6; Mich iv 10, 5 1 h St Peter money to clean the power (tS; St. Peter Acts iv. 18; v. 3; Heb. vi. 5; x. 6); confession of in 14; Zach it to; ix ,; salvation to come from had him keep his money to per show th him, for sins (Gen. xli. 9; Lev. xvi. 21; xxvi. 43; Num. v. Sion (Ps. xiii. 7; lii. 7; Isai. xxxvii. 32). imagining that the g tt of God could be purchased 7; Jos. vii. 19; 2 Kings xxiv. 17; 1 Esd. ix. 6; 2 SI'ON. Mount Hermon also so called (Deut. iv. with money (20), and exhorted him to penance (22, Esd. ix. 2; Ps. xxxi. 5; xxxvii. 19; Prov. xvi. 3; 49; Ps. cxxxii. 3; Feelus. xxxiv. 17). 23); Sunca refer the apostle to pray for him (24),] but he feel away. From him any sale of ecclesiastical functions is a le l Simo v.

SIM'ONY. It is fratiden to sell the gifts of God (1 Kir s v 22, 26, Dan. v. 17; Matt x. 9; Acts xx 35; 1 C r. 1x 14, 2 Cor xi. 9; x11 13).

SIMPLE OF HEART. God reveals himself 4 t err (Isar xxix 18, 24; xxxi., 4; Ecc.es. ix, 15,



Matt. xi. 25; Luke ii. 9; of the Promised Land, v. 8; x. 21; Acts iv. 13. in Arabia Petræa, near 1 Cor i. 26; it. 1), sim- 1 tom (Num xxxiv. 3); plicity and uprightness of the Israelites reached it heart commended (Gen. after crossing the Red xx. 6; Job i. 8; Matt. x. Sea, between Elim and 16; Acts ii. 46; Rom Sinai (Ex. xvi. 1; xvii xvi. 18; Eph. vi. 5; Col. 1; Nam xxxni 11, 12), 111. 22 }

ii 17; m. 6, Rem v 12; God sent manna (xvi. I Cor. xv. 21). Onginal 4 35); they left it and sin, of our first parents, advanced to Raphidim thr with which we are (xv 1 1); Moses obtains conceived and born in sin water for them by strik-(Job xiv. 4; xv. 14; Ps. ing a rock in the desert 1. 7; Rom. iri. 9, 23); ef- of S.n (Deut. xxx.i. 51, fects of sin (Gen vi 1 21; Nam. xxvii. 14); the

RUMAN SLINGER From Loclus, xvii 30, Rom spies viewed the land C → nn of A ton mis vi 23; vii. S. 11, 13, from the desert of Sin

21; Gal. v. 17; Eph. it. 3); sin is taken away to Rohob (Num. xiii. 22); it was one of the limits by Jesus Christ (John i. 29; Rom. v. 9-19; vi. of the Promised Land (Num. xxxiv. 3). 3: vii. 24; viii. 1, 2: Gal. iii. 22); God alone SI/NA or SI/NAI, a mountain in Arabia (Gal. iv.

Gal. i. 4; Eph. i. 7; Col. Mount Smar (x 33). 14; I Pet 1 19; m 18; m. 1) I John i. 7; ii. 12; iii. 16; Apoc. i. 5)

SIN against the Holy

iv. 10; xviii. 20; Ex. xxii. 23, 27; Ecclus. xxxv. SI'MON, a tanner at J pice. St Fater abode 18; James v. 4); it frequently occurs that many sin against nature (Gen. xix.; Judg. xix. 22; Lev. SI'MON MAGUS, converted at Samaria by [xx.; Rom. 1, 27; I Cor. vi. 10; I Tim. 1, 10); xvni. 17; xxvni. 13; Ecclus. iv. 25, 31; vii. 34; xvii. 27; Dan. ix. 5; Matt. iti. 6; xvl. 19; Luke xi. 4; xviii. 13; James v. 16; 1 John i. 8); the penalty of sin is not always remitted although the sin is for-I Paral, xxi. 10); the sinful woman at the feet of our Ben-Sira (Ecclus. 1, 29; li. 1). Lord (Luke vii. 37).

SIN, a desert south here the Israelites mur-SIN. Its origin (Gen. mured (Ex. xvi. 2); and

| xvi.i. 13; xxxi. 5; c.i. 12; Isar xlm. 25; xlw. 22, ing Raphidim (Num. xxxii. 15; Ex. xix. 2); God com-SI'MON BARJONA, or son of John See Jer. xxxi. 34; xxxiii. 8; Mich. vit. 18; Matt. xviii. mands Moses to sanctify the people, promising to come 18: John xx 231; Christ had power to forgive sins | down on Mount Sinai on the third day (11); every one (Matt. ix. 6; Mark it. 10, touching the mountain menaced with death (12); the Luke v. 24); he delegated Lord comes in a cloud with fire and smoke, and the the power to the apostles sound of a trumpet (18, 19); he calls Moses into the (Matt. xvi 19; xviii 18; mount (20); God gives the law to Moses (xx.-xxxi.); John xx 23); all sin is Moses, Aaron, Nadab, Abiu, and seventy ancients remitted through the mer- of Israel go and behold the God of Israel (xxiv. 9. its of Christ (Isai lui.; 10); Moses was there forty days and forty nights Dan. ix. 24; Matt 1 21; (18); and received the two tables of stone engraved ix. 2; x1. 27; xx. 28; xxvi. by the hand of God (xxiv. 12; xxxii. 15, 16); dur-2S; Luke xx.v 47; Acts ing his absence the people fall into idolatry (xxxii.); 11. 38, x. 47; x.11. 38, their punishment (xxxii. 28); the tables are renewed Rom. W. 25; I Cor. W. (xxxiv. I); the tabernacle set up (xl.); the people 11; xv. 3; 2 Cor. v. 15; are numbered at Sinai (Num. i. 1); they march from

1 14; 1 Tim 1. 15; Tit. SINCER'ITY commended (I Cor. v. 8; 2 1 14; Hea i 3; ix. 12. Cor. i. 12; ii. 17; Phil. i. 10, 17; ii. 20; 2 Pet.

> SIN'EW. Jews forbidden to eat the sinaws of the legs of animals (Gen. xxxii. 32)

SIN'ITE, eighth son of Chanaan (Gen. x. 17)

SI'ON, the mountain in Jerusalem on which the temple was built. David's city was north of the ancient one (Ps. xlvii, 3; 2 Kings v. 7); David captures the castle of Sion (2 Kings v. 7; I Paral. xi. 5); the ark of the covenant carried to (2 Kings vi.); hence it is called the holy mountain (Ps. ii. 6); and God is said to dwell there (Ps. ix. 12; xix. 3; Ixxii. 2; lxxv 3, cxlv. 10, Ecclus. xxiv. 15, Joel nr 21),

SI'OR, a city in the tribe of Juda (Jos. xv. 54). SI'RA. Abner was brought back from the cistern of Sira, before Joab slew him (2 Kings iii, 26).

SIRACH, father of Jesus, the author of Ecclesigiven (Num. xiv. 20; 2 Kings xii. 14; xxiv. 12-25; asticus, who is often called merely the son of Strach,



SMYRNA,

SI'RENS, to dwell in the ruined temples of pleasure in Babylon (Isai. xiii. 22).

SIS, an ascent near Jerusalem (2 Paral. xx. t6).

SI'SAI, a giant of the race of Enac (Num. xin. 93; Jos. av. 14).

SIS'ARA, general of the army of Jabin, king of Asor, sent against the army of Barac and Debbora, on Mount Thabor, composed of the men of Nephthah and Zabulon July, iv. 1-6), he marched from Haroseth of the Gent les, his abode (1v 2), with 900 chariots (13); defeated by Barae, and leaping from his chariot, fled on foot (15); came to the tent of Jahel, wife of Haber, the Cinite (17), who drove a mail into the temple of his head, as he lay asleep 12:1: he had oppressed the Israelites for twenty years (3).

SI'VA, secretary of King David (2 Kings xx. 25). SI'VAN, one of the months of the Jewish year od (Tob. vi. 17; Eccles. v. 11; Ecclus. xxxi. 9, 32- 18; xxi. 34; Philip. iv. 6; Heb. xiii. 5; 1 Pet. v. 7, (Bar. i. 8).

SLIME. Man formed out of the slime of the xiv. 17; I Cor. vii.; Gal. v. 23; earth (Gen. H. 7). In most editions of Challoner's Bible, slime, adopted from the King James B ble, is incorrectly used for bitumen, the correct word in the old Donay, in Gen. vi. 14; xt. 3; xtv 10; Ex. it. 3

SLING, or SLING/ER, one of the earliest weapons used to throw stones. The tribe of Benjamin were so expert in its use that they could hit even a hair (Judges xx. 16). David used it in defeating Goliath (1 Kings xvii. 40-50); slingers in the war with Moab (4 Kings iii. 25).

SLOTH, SLOTH/FULNESS, causes David to fall into sin (2 Kings xi.); produces poverty (Prov. x. 4; xx. 13; xxviii 19); casteth into a deep sleep (xix. 15); it led to the iniquity of the people of Sodom (Ezech. xvi. 49); teaches much evil xii. 37; Num. xxxiii. 5); the sac-(Ecclus. xxxiii. 29).

SLOTH/FUL, SLUG/GARD. The sluggard | referred to the ant (Prov. vi. 6, 11); compared to vinegar and smoke (x. 26); a fool (xii. 11); always poor (xxi. 5); willeth and willeth not (xiii. 4); cast down by fear (xviii. 8); will not bring his hand to his mouth (xix. 24); toils not in spring; begs in summer (x. 5; xx. 4; xxvi. 15); hideth his hand under his armpit (xxvi. 15); saith "There is a lion in the way " (13); is wiser in his own conceit than seven men that speak sentences (16); his path a hedge of thorns (xv. 19), the sluggard is pelted with n dirty stone (Ecc.us. xxii. 1); if any man will not (Bar. i. 4). work, neither let him eat (2 Thess. iii. 10).

SMYR'NA, a city of Asia Minor, on the Archipelago. The church in Smyrna is one of the seven to which our Lord sent messages (Apoc. i. 10); the message in 8-11).

SO BA, a kingdom in the land of Hemath, in Syria (1 Paral, xviii. 3); Saul defeated the king of Soba (I Kings xiv. 47); David defeated Aderezer, son of Robab, king of Soba (2 Kings vi... 3; I Paral. xviii. 3, 4); the Syrians of Damascus attempted to aid Aderezer, but were also defeated (I Paral. xviii. 5; 2 Kings viii. 5); David took great spoil, especially bress, out of Bete and Beroth (8, 12); cities of Soba, Thebath, and Chun (I Paral, xviii. 8); the (2 Kings x. 6-8; t Paral. xix 6); but he defeats them Soba 1 Paral, xviii. 8 ...

SO'BAB, son of David and Bethsabee (2 Kings v. 14; 1 Paral. m. 5; xiv. 4).

SO'BACH, general of Aderezer's army from berond the Euphrates; defeate I by David and mortally wounded at Helam, 1036 B. C. (2 Kings x. 16, 17).

80/BAL, the same as Soba (Judith iii. 14)

to David during his flight from Absa oia (2 Kings | led to her destruction (Ezech. xvl. 49). XVII. 27)

18; he was sent to Rabsaces, to hear Sennacherib's (Nam. xxvi. 13; I Paral, 1v. 24). terms (19-27); he was a priest, and had charge over SOLEM'NITY, a great holiday (Ex. x. 9; xiii. from the ministry (19); carried off like a cock (17); of the old law rejected (Mal. ii. 3). de in exile (18).

slew the glant Saph, at Gob (2 Kings xxi. 18; 1 I aval. | Lev. xxv. 20; Deut. viii. 36 Joh v. 5; Ps. liv. 23; xx. 4).

4:; Dan. i. S, 11; Rom. xiú. 13; 1 Tim. iii. 2; 2 Tim 1. 7; Tit. 1. 8, 11 6, 12; 1 Pet. i 13, 2 Pet. i. ().

SOC'COTH, a city beyond the Jordan, between the torrent Jacoc and the river. Jacob returning from Mesopotamia pilched his tents there, and built a house, called it Socoth (Gen. xxxiii. 17); the people of Soccoth refuse provisions to Gedeon (Judg. viii. 5), he takes and destroys it (16, 17).

SOC/COTH, a station of the Israelites in the desert. They marched to it from Ramesse (Ex. rifice of the paschal lamb, enjoined annually, and the consecration of the first-born to God (Ex. xiii.); they marched thence to Etham (xiii, 20; Num. xxxiii, 6); guided by the pillar of cloud and of fire.

SO'CHOTHBE'NOTH, a god worshipped by the Babylonian colonists sent to Samaria (4 Kings XYII, 30).

SO'DI, a river of Babylon

SOCI/ETY. We are to seek the company of the good and fly that of the wicked (Gen. xix. 15; Lev. xiv.; Num. xvi. 25; xxv. 2; Jos. xxin. 7; 2 Paral. xix. 2; Tob. i. 5; Job xxxi. 1; Ps. xxv. 4, 8; xxxvi. 1; Prov. i. 10; iv. 14; vi. 25; xnt. 20; xx. 19; xxii 10, 24; KXIII 6, 17; KXIV. 1, 21; xxix. 27; Ecclus. vi. 35; vin 1, 18; ix. 21; xii. 10; xiii. 1, 20; Jer. xvi. 8; 2 Tim. iii. 5; iv. 14;

I John ni 10; 2 John i. 11; Apoc. xx n 4).

Syrians of Soba aid the Ammonites against David in a beautiful and fertile plain, like the paradise of the Lord (Gen. xvii. 10); Lot, Abraham's nephew, nt Helam (2 Kings x 17, 18). Razon fled from resided there (xiii. 12); the people exceedingly Aderezer, king of Soba (3 Kings xi. 23); Solomon's wicked (13); it is sacked by Chodorlahomor and brazen sea and pillars made of brass captured from I his allies (xiv. II); the king of Sodom went out to meet Abraham after his victory in the vale of Save (17); God threatens its destruction (xviii. 20-22); Abraham intercedes for it (23-33); angels received by Lot in Sodom (xix. 1); they bid Lot leave the city with his wife and daughters (15); God rains brimstone and hre on Sodom and Gomorrha (Gen xix. 24; Deut. xxix. 23: Wis. x. 6, 7); pride, fulness of (28); Solomon is anointed king in Gibon, by Sado-

SO'BI, son of Naus, of Rabbath, brings provisions | bread, abundance, idleness, and cruelty to U a poor

SO'HAR, fifth son of the patriarch Simeon, son of SOB'NA, scribe of king Ezechias (4 Kings xviii. Jacob (Gen. xlvi. 10; Ex. vi. 15); called Zara, Zare

the temple (Isan xxi. 15, 19); had prepared a mag- 16; xxi i. 15; Lev. xxiii. 6; Num. xxviii. 17; Deut. nificent sepulchre for himself (11); to be disposed xvi.; 2 l'aral, v.i., viii ; 1 Esd. iii. 4); the solemnities

SOLIC/ITOUS. We are not to be too so-SO'BOCHAI, o' Hurathi, one of David's Leroes, licitous for the goods of this world (Ex. xxxiv. 21; exiiv. 15, 16; Prov. x. 3; xiii. 25; Matt. vi. 25. A. SOBRI/ETY and TEMPERANCE commend- 9, 29; xiii. 22; xvi. 7; Luke viii. 14; x i. 22; xiv.

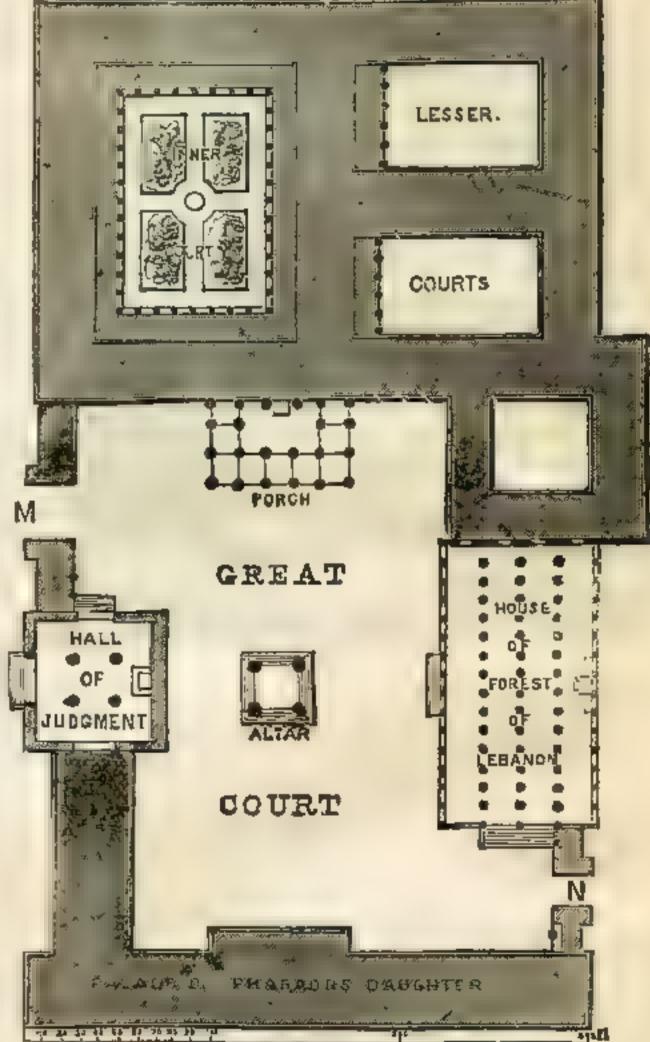


DIAGRAM PLAN OF SOLOMON'S PALACE. By J. Fergusson, Esq.

SOLID, a coin; the word in Hebrew seems to be SOD'OM, the chief city of the Pentapolis, situated | the Person danc. The princes of the people, in the time of David, offered 10,000 silver solids for the erection of the temple (1 Paral xxix, 7); after the captivity the heads of families contributed 60,000 solids of gold (1 Esd. ii. 69; viii. 27); the borrower will pay only one-half solid (Ecclus. xxix. 7).

SOL'OMON, king of Israel, son of David and Bethsabee, born 1033 B. C.; his birth foretold (2 Kings vii. 12); his birth (xii. 24); David swears to Bethsabee that her son Solomon shall succeed him (3 Kings i. 17); Adonias seeks to be proclaimed king (i. 5); David renews his promise to Betheaber the high-priest (39); he receives the last charge of 1 boam (40; Solomon die 1 975 k c, a ter reigning life prophesied in the reign of Josias, king of Juda David (ii. 1-9), he succeeds to the throne (12; put forty vers 3 Kings vi 43, 2 laral iv 30, 31, he brother A is a to leath (25); deposed Abiathm SO MER, a little Arr. king of Israel, the value of India for its site, the captivity and

THE SOWER

r m the high-priesthood (27); makes Sadoe high- the Naamathite, one of the priest 35', pa's Inab to leath (34), his judgment friends of Job (Job it it , reon Semei (36-46); marries Pharao's daughter (iii, proves Job for justifying him-1', offers sacrifice at the aon (2 Paral 1. 3), asks of self (x1), Job's reply (x11); the Lord wisdom; God's promise (3 Kings ifi, 11- Sophar deciares the shortness 14; I Paral. 7-12); judgment as to the child claimed | of the prosperity of the wicked, oy two women (3 Kings iii. 16-28); his riches and and their sudden downfall www.mf3 Kings in , x. 4, 24, 2 Paral ix; I are (xx.); Job's answer (xxi.); si 3t., Hiram, king of Tyre, agrees to furnish Sophar is refuted by God himmaterial and workmen for the temple (3 Kings v., 2 40 f (xxxvii), he went and Paral, ii.); Solomon builds the temple (3 Kings vi.; did as the Lord had spoken to 2 Paral. in., iv.); he erects palaces for himself and him (xlii. 9) his queen (3 Kings vii.); he dedicates the temple SOPHONIAS, son of (viii.; 2 Paral, v.-vii.); the Lord appears to him (3 | Maasias, second priest next to K 138 1x 1-0), he gives Hiram king of Tyre, twenty Saraias, the high-priest (4) ci is (12 , he built Gazer Beil horon, Baalath, and Kings xxv 18); he is sent on Palmora (3 Kangear 17, 18 2 Paral vin 4, 5, the several sons to the proqueen of Saba visits him; his commerce and riches phet Jeremias, by king Sede es hings a ; 2 Paral in ; Lake at 3t , the Chang classifer and animal axxis ; anites made tributary (1 Paral, viii. 7); anointed | lii.); after the capture of Jerking the second time (r Paral, xxix, 22); married usalem by the Chaldees, he women of idolatrous nations (3 Kings xi. 1); had was sent to Reblatha, where seven hundred wives, and three hundred concubines Nabuchodonosor put him to (3), led by his wives to illolater, he worshipped death (4 Kings xxv 21) Astarthe and Moloch (5); and built a temple for SOPHONI'AS, son of Chamos and Moloch (7, 33); God declares that in | Chusi, and grandson of Godo-Jeroboam (14-40); Solomon seeks the life of Jere-, a native of Sarabatha, and of the tribe of Simeon. Apoc. xiv. 13).

built (3 Kings xvi. 24).

SOMO'RIA, son of Roboam and A'r al al trace, the the

SON CF MAN The Manage valuation of Lord consultations and adan 32 on , be arm as about Lune The Note Land

SONS' OF GOD, the descendthey are corrupted by intermarriage hands (24, 25). with the descendants of Cain (Gen. 1, 2}

den to ask anything of soothsayers, to 17) be defiled by them (Lev. xix. 31); Saul out of the land (1 Kings xxviii. 3); i. 1). the Jews reproached with resorting | it. 6); the soothsayers of Nabuchodonosor cannot explain his dream (Dan. ii. 27); the soothsayers of Bultussar cannot explain the mysterious handwriting on the wall (v. 7, 11).

identical with Sosipater, spoken of by St. Paul as a kinsman (Rom. xvi. 21).

ser's army (I_

punishment he will take the ki stom out of his ser's has, one of the twelve minor prophets. His name whole soul (Deat ving), the seals of the just are in hand, and give ten tribes to Jer boam (35), the means watchman of the Lord, or The Hidden of the hand of God (Wis, in 1), the sous of the just peace of his kingdom trouble I by Adad, Razon, and the Lord. According to common of thion he was dwell with God after death (3 Cor. v. 8; Phil. 1 231

Non a 1), he announced the coming judgment on as I an autita is where Sama ia was return, the destruction of Nicive, as a judgments on the Philistines, Moab and Ammon.

SOPHONI'AS, one of the canonical books of the Old Testament (Soph).

SO'REC, a torrent in the tribe of Dan. Dalila. so ea e the pre, bet I ame I ban it e tet aver at bamson, lwelt there (I la xii 4)

SOR'ROWFUL. Men to be in he sorrow de . iv. V. . van 20, iv o x, 10, to lead them to penance (2 Cor. vii. 9)

SOS'IPATER and DOSITHEUS, two capand St. John (Acts vii. 55; Apoc. i. tams under Judas Machabeus, defeat ten thousand men et it carry er I metteus, left in a hall (2 Mach. xii. 19); they capture Timotheus himself, but ants of Seth so called (Gen. vi. 2); release him on his promise to set free the Jews in his

SOS'IPATER. See SOPATER

SOS'THENES, ruler of the synap in cat Cor-SOOTH'SAYERS It is forced at the leaven better Gallio's judger entired their xvat

SOS'THENES, a Christian whose name is joined put all the magicians and soothsayers with St. Paul's as addressing the Corinthians (I Cor

SOS'TRATUS, governor of the castle built by to soothsayers like the heathen (Isai, the Greeks in the upper city at Jerusalem, demands of Menelaus the money he had promised Antiochus Epiphanes (2 Mach. iv. 27, 28); both summoned before the king (28); made governor of the Cyprians (29).

SOUL. God breathed into man's face the breath of life, and he became a living soul (Gen. ii. 7) SO'PATER, son of Pyrrhus, of The sour is immortal becles xit 7), he that gaineth Berea, set out from Ephesus, and it is wise (Prov. xi. 30); the Lord loveth souls (Wis. stayed for St. Paul at Troas (Acts xx. xi. 27); God wishes our whole soul (Isai. xxviii. 20); 4); he is supposed by some to be what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? (Matt. xvi. 26, 80'PHACH, general of Adere- Mark viii. 36, 37); we are to love the Lord with our



WOMEN WITH THE DISTAFF SPINNING

SOW'ER, parable of the sower (Matt. xiii. 3; Mark iv. 3; Luke viii. 5).

SPAN, a measure (! Kings xvii. 4; Ex. xxviii. 16)

SPARROW. Not a sparrow falls to the ground without God's will (Matt. x. 29); we are not to fear, as we are of more value than many sparrows (Luke | xii. 22; Heb ix. 19; Lev xvi 14); vii. 6, 7); sparrows offered as a sacrifice (Lev. xiv. 4)

SPARTANS, Arius, king of the Spartans, forms an alliance with the high-priest Onias (1 Mach, xu. 20); claims to be of the stock of Abraham (21); Jonathan renews the alliance (6); his death lamented at Sparta (xiv. 16)

SPEAK. There is a time to speak (Prov xv. 23; Fee es. viii 5; Ecclus xi. 8, xx. 6; xxxui. 9; xxxiii); how we are to speak (Job vi. 29; Prov. xv. 4; xvi 20, 23; xxix. II; Ecclus. m. 24; v. 16; vi. 5; Col. iv. 6; James v. 12); we are not to speak rashly, but to examine what is said (Ps. cxi. 5; Prov. xx. 15; xxi. 23; Eccles. xn. 10; hcclus. xxiii. 7; xxviii. 29; xxxii 16, James i 19; 1.1. 7).

SPICES', use of (Ex. xxv. 6; xxx. 23, 34; Cant. iv. 16; vi. 1; Luke xxia 56)

SPIDER'S WEB. The hypocrite's trust compared to (Job vin. 14; Isai, lix. 5).

SPIES. Twelve men, one from each tribe, sent by Moses to view the Promised Land; all but Caleb and Josue exaggerate the dangers of attempting to conquer it (Num. xiii; xiv. 6; Deut. i. 22).

SPIK'ENARD, an aromatic (Cant. i. 11; iv. 13, 14; Mark xiv. 3).

SPIN'NING, mentioned (Ex. xxxv. 25; Prov. xxxi, 19; Matt. vi. 28). xvii. 26). SPIR'IT. God a spirit (John iv. 24; 2 Cor. ni.

ANCIENT SWORDS.

17; Gen. i. 2; Job xxvi. 13; xxxiii 4; Ps. cxxxviii. 150 declared (55); they rushed upon him, dragged 7; Ecclus. i. 9).

xxxvii. 8)

SPIRAT to be tried (1 Cor. xiv. 32; 1 Thess. v. | this sin to their charge (59); Saul consented to as 21; I John iv. I)

SPONGE, a sponge full of vinegar was raised to

our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; John xix, 29).

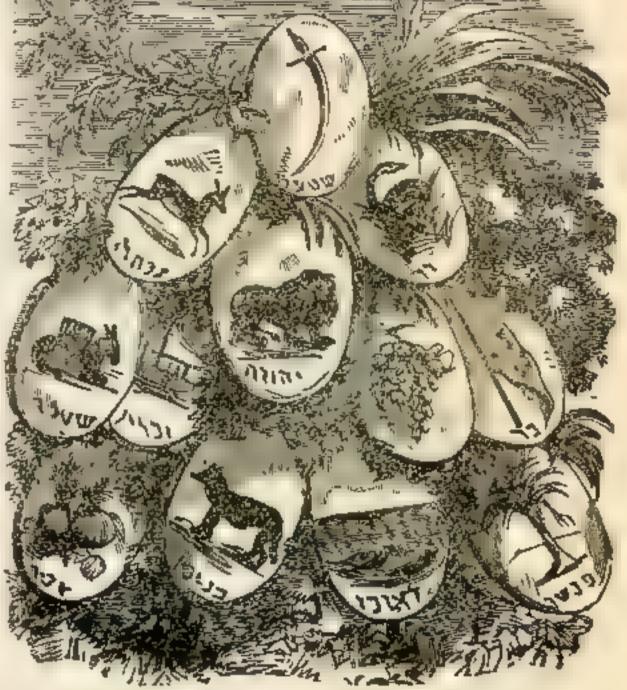
SPRINK/LING of blood (Ex. sprinkling with hyssop (Ps. 1. 9); with water (Num. visi. 7, xix. 12), of the blood of Jesus Christ (1 Pet. i, 2).

STACH'YS, a disciple of St Paul, salated by him (Rom, xvi 9).

STAC/TE, a precious gum used in compounding the holy incense (Ex. xxx. 34), mentioned (Gen xxxvii. 25; xlm. 11; Ezech. xxvii, 19).

STARS, names of remarkable stars, Arcturus, Orion, the Hyades (Job ix. 9); Arcturus, Pleiades (xxxviii. 31); Joseph sees himself worshipped by eleven stars (Gen. xxxvii. 9); a star shall rise out of Jacob (Num. xxiv. 17); the morning stars plaised God (Job xxxviii. 7); the wise men led by a star to Bethlehem (Matt. ii. 2); the woman in the Apocalypse crowned with stars (Apoc, xii. 1)

STATER, a coin (46 cents) (4 Kings vii. 1; xvi 18; Jer. xxxii 9; Ezech. iv. 10); found miraculously in the mouth of a fish caught by St. Peter at our Lord's direction (Mutt.



STERIL/ITY in Egypt foretold by Joseph (Gen.

death (59).

EMBLEMS ON THE STANDARDS OF THE TRIBES.

STA'TIONS or ENCAMPMENTS of the | xli. 30); in Israel foretold by Eliseus (4 Kings vi. Israelites in the desert (Num. xxxiii. 25). 1-49).

meaning explained by Daniel (37-45); a golden statue erected by Nabuchodomosor for all to adore (in 1-15).

STEALING forbidden (Ex. zx. 151

STELLIO, a kind of lizard, reckoned unclean (Lev. xi. 30); in kings' houses (Prov. xxx. 28).

STEPHEN, ST., protomartyr. the apostles at Jerusalem (Acts vi. 5); a man full of faith and the Holy Ghost (5); ordained by imposition of bands | 17) (6); full of grace and fortitude, he did great wonders and signs among the people (8); Jews of various synagognes dispute with him, but are unable to resist the wisdom and spirit that spoke (9, 10): false witnesses suborned to accuse him of blasphemy against Moses and God (11); brought before the council (12); false witnesses (13, 14); his face like the face of an angel (15); his reply to the high priest (vii. 2-53); the Jews grash their teeth at him (54); looking up he saw the glory of God and Jesus standing at the right hand of God, and

him out of the city and stoned him, laying their SPIRIT in the sense of life (Job xii. 10; Ezech. garments at the feet of Saul (57); his last words: Lord Jesus, receive my spirit (58); Lord, lay not

STERIL/ITY in a wife, a disgrace among the STAT/UE OF SALT. Lot's wife Jews, as in Sarai (Gen. xi. 30); Rebecca (xxv. 21); changed into a statue or pillar of salt the wife of Manue (Judg. xiii. 2); Anna (1 Kings i. (Gen. xix. 26); a mysterious statue seen | 2); Michol (2 Kings vi. 23); God promises his faithby Nabuchodonosor (Dan. ii. 31-36); its ful freedom from it (Deut. vii. 14; Ps. exii. 9; Cant. iv. 2); in view of the woes to befall Jerusalem our Lord pronounces the barren blessed (Luke xxiii. 29).

STEPHANAS, one of the first converts at Corinth, baptized with his whole family by St. Paul, A. D. 52 (I Cor. i. 16); he went to Ephesus to meet St. Paul, A. D. 56 (xvi. 17); and apparently was one of the bearers of the first epistle to the Corinthians to the faithful there.

STHARBUZANAI, an officer of the Persian One of the seven deacons first chosen by kings, demands of the Jews their authority for rebuilding the temple and walls of Jerusals A (1 Esd. v. 3); he writes a letter to king Danus (6); the letter 17-

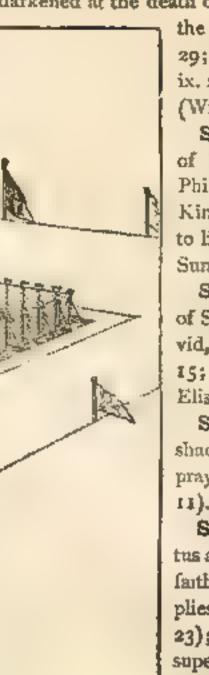
> STIB'IC STONE (kohl), a preparation of antim my used in the East . I women to paint the eyes 4 Kings ix. 30; Jer. iv. 30, Ezech. xxiii. 40). The Donay has paint the eyes; many editions of Challoner, following King James', incorrectly altered it to face. ' Job's daughter, Cornu Stibii (Heb. Keren happuch), means a horn of Stibic stone (Job xlii. 14).

> STING OF THE FLESH (2 Cor. xii. 7). STOMACHER or GIRDLE worn by women (Jer. ii. 32).

STONE, set up as a title by Jacob (Gen, xxviii. 22; xxxi 45, 46, 51, 52); Hebrews ordered to set up stones after passing the Jordan and to inscribe the commandments on them (Deut. xxvii. 2, 4); Josne renews the order (Jos. iv. 5); stones set up in Galgal (Jos. iv. 19); Josue sets up a great stone under the oak that was in the Sanctuary of the Lord (Jos. xxiv. 26, 27); Samuel sets up the Stone of Help (I King) vii. 12); a mysterious stone, figure of the church, scen by Daniel in a vision (Dan. ii. 35); Chanaanites (Gen. xhii. 11). slain by stones from heaven (Jos. x. 11); altars built of untrimmed stones (Deut. xxvii. 5).

STO'RAX, Jacob sends some as a gift to Joseph | 9); stopped in its course by Josue (Jos. x. 13); its

motion (Eccles. i. 5, 6); worshipped by the heathens STRIFE forbidden (Prov. xxvi. 20; xvii. 14; (Wis. xiii. 2; Job xxxi. 26; 4 Kings xxiii. 5-11); xxv. 8; xxvi. 17; Rom. xiii 13; 1 Cor. 1.i. 3; Gal. . darkened at the death of Christ (Luke xxiii. 45); at



the last judgment (Matt. xxiv 29; Luke xxi. 25; Apoc. vi. 12; ix. 2), the Sun of Understanding (Wis. v. 6),

SU'NAM, a city in the tribe of Issachar (Jos. xix. 18); the Philistines encamped there (r Kings xxvin. 4); Eliseus raised to life the child of his hostess at Sunam (4 Kings iv. 8).

SUNAMI'TESS, a woman of Sunam. Abisag, wife of David, is so called (3 Kings i. 3, 15; ii. 17-22); the hostess of Eliseus (4 Kings iv. 12-36).

SUN-DIAL of Achaz. The shadew moves back on it at the prayer of Isaias (4 Kings xx. 11).

SUPERSTIT'ION. Festus applies the term to the Jewish faith (Acts xxv. 19); St. Paul applies it to heretical ideas (Col. ii. 23); he calls the Athenians toosuperstitious (Acts xvii. 22).

SUPH, a Levite, ancestor of Elcana, and founder of the family of Suphim or Sophim (1 Kings i. 1; I Paral. vi. 35); the

STONE OF BOSRA, son of Ruben, one of the | v. 20; Philip. ii. 3; 2 Tim. ii. 23; Tit. iii. 9; James | land of Suph was named from him (I Kings 1x. 5).

> SU'PHAM, son of Benjamin (Num. xxvi. 39); called Mophim (Gen. xlvi. 21).

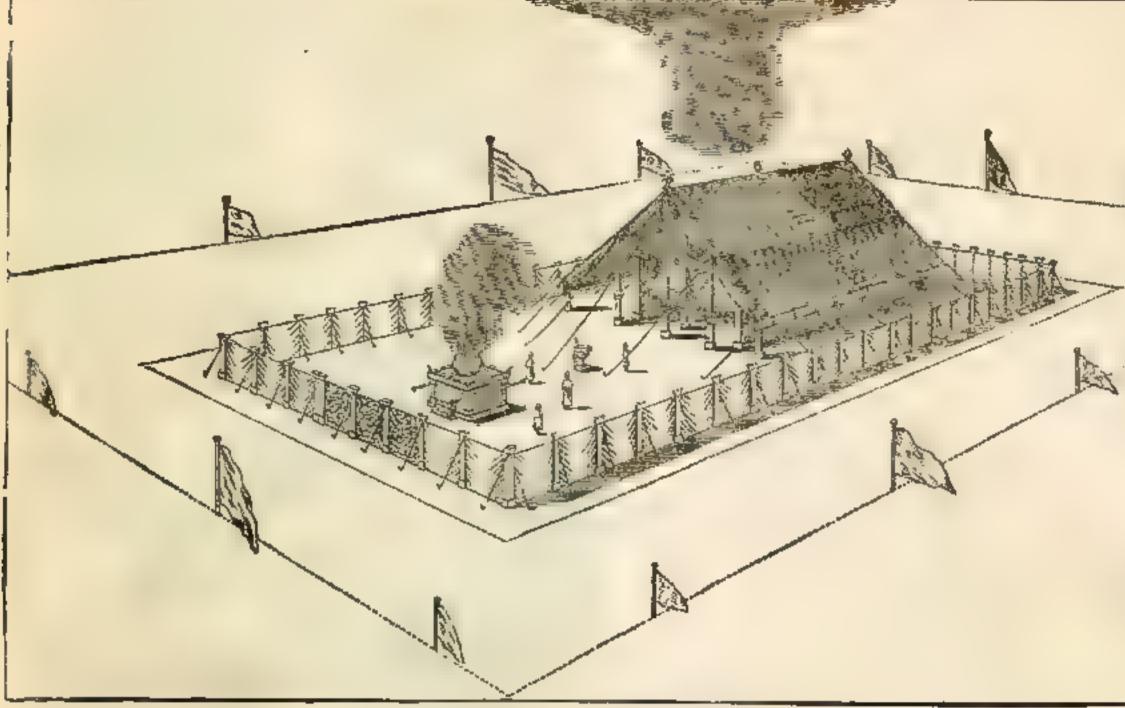
> SUP PER, the Paschal, or last celebrated by our Lord (Luke xxii. 14).

> SUR, a city in Arabia Petræa, giving name to the desert of Sur (Gen. zvi. 7; Ex. xv. 22; 1 Kings xv. 7; xxvii. 8).

> SUR, the gate of Sur was one of the gates of the temple (4 Kings xi, 6).

> SURISAD/DAI, father of Salamiel, prince of the tribe of Simeon in the exodus (Num. i. 6).

SU/SA, scribe of David (1 Paral, xviii, 16). SU'SA or SU'SAN, capital of Persia (Dan. viii.



THE TABERNACLE IN THE WILDERNESS.

bounds of Juda (Jos. xv. 6); the Stone of Help (1 Kings iv. I; v. 1; vii 12); Adonias gives a feast at the stone of Zoheleth (3 Kings i. 9); David and Jonathan at the stone Ezel (I Kings xx. 19); Christ, the corner-stone (Eph. ii. 20); the stone rejected (Ps. 8; Heb. iii. 13). exvii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17).

tv. 25; Jos. v. 2).

STONES, PRECIOUS (3 Kings vii. 9, 11; 1 Paral, xxix. 2; 2 Paral, xxxii. 27); two onyxes engraved in the ephod (Ex. xxxix, 6); twelve stones in the rational of judgment, viz.: Sardins, topaz, emerald, carbuncle, sapphire, jasper, ligurius, agate, amethyst, chrysolite, onyx and beryl (10-13; xxviii. 17-20); amethyst (Apoc. xxi. 20); beryl (Ex. xxviii. 20; the land of Sual (I Kings xiii. 17). Ezech. xxviii. 13; Apoc. xxi. 20); carbuncle (Ex. xxviii. 18; Ecclus. xxxii. 7; Ezech. xxviii. 13); 3). See Sobal. chrysolite (Ezech. z. 9; zxviii. 13; Dan. z. 6; Apoc. xxi. 20); chrysoprase (Apoc. xxi. 20); emerald (Tob. xiii. 21; Judith. x. 19; Ecclus. xxxii. 8; Ezech, axviii. 13; Apoc. xxi. 19); jasper (Isai. liv. Moses (1 Paral. xvi. 24). 12; Ezech, xxvhi. 13; Apoc. iv. 3; xxi. 11, 18, 19); onyx (Gen. ii. 12; Ex. 2xv. 7; xxviii. 9, 20; xxx. 34; xxxv. 9, 27; xxxix. 6, 13; 1 Paral. xxix. 2; Ezech. xxviii. 13); sapphire (Tob. xiii 21; Job xxviii. 6, 16; Cant. v 14; Isai l.v. 11; Lam. iv. 7; Ezech. i. 26; x. 1; xxvini. 13; Apoc. xxi. 19); sardius (Ezech. xxviii. 13; Apoc. xxi. 20); topaz (Job xxviii. 19; Ps. exviii. 127; Ez. xxv.i., 13; Apoc. xxi. 20)

STO'NING, a punishment among the Jews (Lev. xx 2, 7; xxiv. 14, 16, 23; Nam. xv. 33; Deut. xai. 10; xxii. 21, 24; 3 Kings xxi. 13; Acts vii. 58).

STORK, forbidden as food (Deut. xiv. 16).

STORM, stilled by our Lord on the Sea of Galilee (Matt. vili. 26; Mark vi. 51; Luke vili 24); St. Paul wrecked by a storm on Mehta (Acts xxvii. 41).

ni. 14).

STRIPES, when inflicted (Deut. xxv. 2); stripes inflicted on St. Paul (2 Cor. xi. 24; Acts xvi. 23).

STUB'BORNNESS (2 Paral. xxx. 8; Ps. xciv.

STUMB'LING-BLOCK, Christ a stumbling-STONE KNIVES, used in circumcision (Ex. block to the Jews (1 Cor. i. 23; Isai. viii. 14; Rom. lv. 32; I Pet. ii. 8).

SUB'URBS of the cities of refuge assigned to the Levites (Num. xxxv. 3-5).

SU'A, king of Egypt (Sevechos); his aid is sought by Osee, king of Israel (4 Kings xvii. 4), 717 B. C.

SU'AL. The Philistines made an irruption into

SU/BA, a kingdom of Syria (2 Paral, viil.

SUB'AEL, son of Amram, head of a family of Levites (1 Paral. xxiv. 20). SUB'AEL, eldest son of Gersom, son of

SUB'AEL, son of Heman, a Levite (1

Paral, xxv. 20) SUB/UEL, son of Gersom, and grandson

of Moses (I Paral, xxiii, 16) SUE, sixth son of Abraham and Cetura (Gen. xxv 2)

SUE, daughter of a Chanaanite, and wife of Juda (Gen. xxxvini. 2); she bore Her, Onan and Sela

SU/HITE. Baldad, one of the friends of Job, was a Suhite (Job ii, 11); supposed to mean a descendant of 54e, son of Abraham.

SULAMI'TESS, a name given to the spouse in the Canticles (vi. 12; vii. 1).



PERSIAN SWORD, OR AC'NACIS

2); its castle (2); here Daniel had the vision of the SUN, created (Gen. i. 16; Job ix. 7; xxxi. 26; | ram and the goat (viii.); it is the scene of the events xli. 21; Ps. ciii. 19); seen in a dream (Gen. xxxvii. | recorded in the book of Esther (Esth.); Nehemias the walls of Jerusalem (2 Esd. 1, 1).

SUSAN'NA, daughter of Helcias, and wife of

Joakim, of the tribe of Juda, during the captivity of Babylon. She was falsely accused of adultery by two imious and impure judges, but her innocence was shown by Daniel (Dan. viii)

SUSAN'NA, one of the holy women who followed our Lord and manistered to him (Luke via. 2, 3)

SWALLOW alluded to (Isai, xxxvii 14; Jer viii 7, Bar, v., 21; Tob 11, 11

SWEAR. When and under what con , ions it is lawful to swear (Ge xiv. 22, xxi 24, xxii 16; xxiv 2, xxvi 31, xxxi. 53, xm. 15; xhn 31; Lv Eci. 11; Lev. v. 4; Num. xiv. 21; xxx., Deut vi. 13; Jos u 12, 1 Kugs XIX 6, XXIV. 23, XXX 15; 2 Kings in 35; x x 7, 3 Kings i 20; 2 Paral, xv 14; I Esd. x. 5; Job xxvii. 2; Ps. xiv. 4; xxui. 4; Ecclus. xxuii. 9, 12; Isai. xiv 24, xlv 24, Jer. iv 2; xn 16; h 14; Hea v. 13, 17, Apoc x. 6), an lawful oaths forbidden (Gen. xxv. 33; Ex. xx. 7; xxin. 13; Jos. ix. 15; xxii. 7, July xxi 1, 7, 18, 1 King- xiv 24, xxviii. 10; 3 Kings xix. 2; Jer. v. 2, 7; Soph, 1 5, Zach vm 17; Mete xxm. 16-22); we should not swear without due cause Matt v 34, James v. 12).

SWEAT. Man condemned to eat his bread in the sweat of his face (Gen.

mi. 19); our Lord's bloody sweat in the Garden of (Num IV. 34, XXXI 13; Luke VIII 41, 49); it perse | O'ives (luke xxii 44)

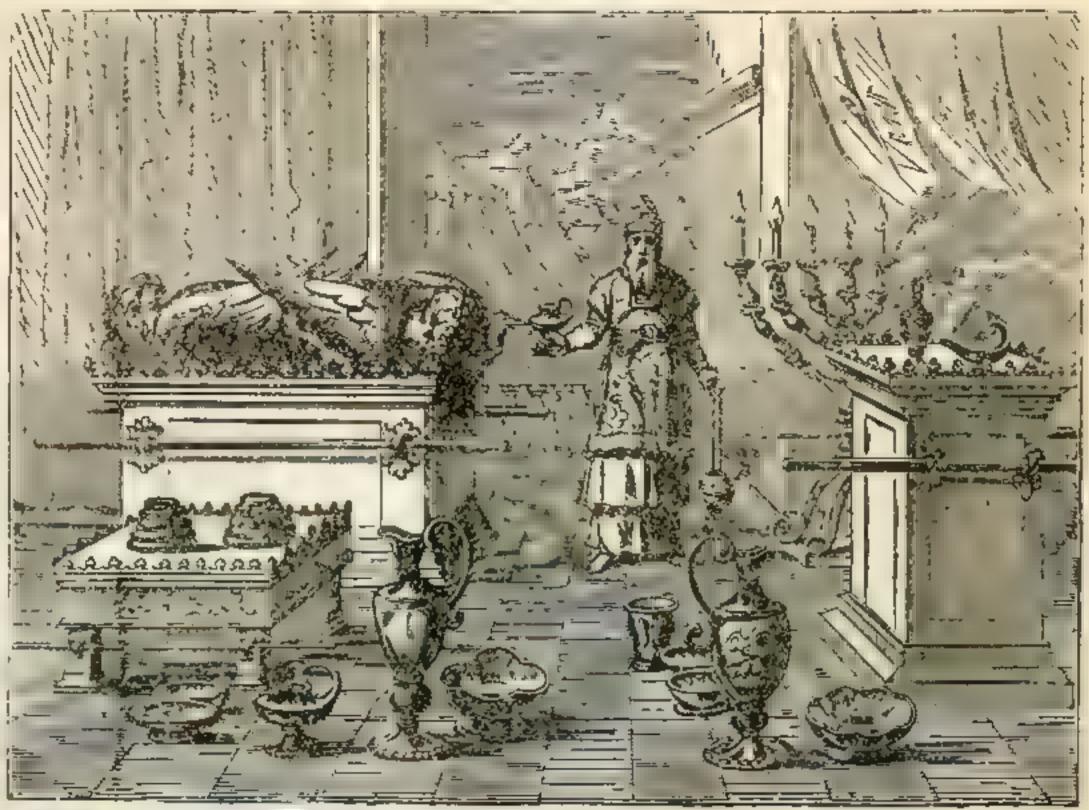
one when going to sacrifice Isaac (xxii. 6); Esau to gr gain live by the sword (xxvii. 40). The ordinary swords the Word of God (Eph. vi. 17).

Lord (Luke xix. 4)

was at Susan when he obtained permission to rebuild | Thess. i. 1); St. Peter sends his first Epistle by him | whose servant our Lord healed, had built a synagogue (1 Pet. v. 12).

SYN'AGOGUE, or Assembly of the Ancients | Pharisees sought the first seats in (Matt. xxiii. 6)

for the Jews at Capharnaum (Luke vii. 5). The



THE ARK OF THE COVENANT, THE ALTARS, TABLE OF LOAVES OF PROPOSITION AND OTHER FURNITURE OF THE TABERNACLE,

cutes Jesus Christ (John 1x. 22); gives letters to Saul | touched on his way to Rome (Acts xxviii. 12). SWORD, a flaming sword placed before the to persecute the church (Acts ix 2), accursed (Apoc paradise of pleasure (Gen. iii. 24); Abraham carried ii o ii. o The wird is sometimes rendered Con

had apparently only one sharp edge, as two-edged Sabbath to read the law and pray. There were at Mach. x. 69; 2 Mach iii. 5, 8; iv. 4; viii. 8); Benswords are specially alluded to (Heb. iv. 12; Apoc. Jerusalem, besides those of the ordinary residents, adad, king of Syria (2 Kings xx.; 4 Kings vi.); 16); figuratively, the Sword of the Spirit, which is synago, ues of the libertunes or free lines, the land Range of Syna (Isan vi.) Alexandrians, Cilicians (Acts vi. 9); the presiding | SYRIANS, become tributary to David (2 Kings SYCAMORE, a tree growing to the plates (3 em er of a synagogue called a ruler I ake vir 41, viti 6); Syrians of Soba, Rohob, Istob and Maacha, Kings x 27; 2 Paral i 15; 1x 27; Isai. 1x 10; John iv. 46; Acts xviii. 8, 17); our Lord habitually join the Ammonites against David (x. 6, 8); defeated Zacheus ascended a sycamore tree în order to see our taught in the synagogues (John xviii. 20; Matt. iv. | (13, 18); the Syrians, under Benadad, besiege Sa-

SYRACUSE', a city in Sicily, at which 5t Pail

SYRIA. Mesopotamia of Syria, between the Eughrates and Tigns (Gen xxvin 2, 5, 6; xxxiii, 18, xxxv. 9, 26; xlvi. 15); Syria of Damascus (2 Kings SYNAGOGUE, place where Jews met on the viii. 5); Syria of Soba or Celesyria (Judith iii. 1; 1

27. 18 35; Ni O: 111 54. Mark t. 21-29, 39; iii. marm, and are defeated (3 Kings xx); aga nat Aphee (26-30); war against Israel (4 Kings vi. 8); blinded and led into Samaria (vi. 18); under Benadad besiege Samaria (vi. 24); panic-struck they raise the saege (vii. 6, 7); conquered and led away captive by the Assyrians (4 Kings xvi. 9); their desolation and rum foretold (Isai avit 1; Jer alix 23; Amos i. 3).

SYROPHŒNICIAN WOMAN, her daughter cured by our Lord (Mark vii. 25).

TAB/EEL, one of those who opposed the rebuilding of the temple (t Esd. iv. 7).

TAB'EEL, Rasin, king of Svria, and Phacee, king of Israel, conspire to make the son of Tabeel king of Israel (Isai, vii. 1, 6).

TAB'ERNACLE, the tent in which the worship of God was conducted before the erection of the temple. Its construction and adornment prescribed by God (Ex. xxvi. 1-35); it was rectangular, the ty cubits long, ten wide, and ten high, with curtains it the sides (1-6); the roof of goats' hair, and a second



THE TALERNACLE

SYLVANUS (see 51142), a disciple of St i 1; vi. 2; Luke iv. 15-44; vi. 6; xiii. 10; John vi. reaches to the Corinthians (2 Cor. i. 19); joins | 60); St. Paul preaches in (Acts ix. 20; xiii. 5, 14; In the address of the Epistle to the Thessalonians (1 | xvii t, 10, 17; xviii 4, 19; xix. 8); the centurion one of rams' skins (7, 14); it was upheld by boards and ten wide. In this stood the table of the loaves of proper tion, one seven ranched candlestick, and the a troof gold, on which income was burned (xxve. ten a lits square, containing the ark of the covenant It was separated from the outer part by a precious sell i g on four columns of seum word, plated with old (vavi. 36), and a some ar current was at the entrance of the holy. Around the tabernacle was a urt, one hundred cubits long, and titty wise, en closed by curtains hanging from silver-plated settm hurs, in briss socked (xxvii. 9-15), the a far of to the holy (xl 6); it was made and set up as God the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the ten words of the covenant (28); and so covered to the tables the table tables the tables

of setum wood, mortised and joined (15-29); it was golden crown, and a smaller crown above. It had divided into two present the holy, twenty cubits long four gold wings at the corners under the crown, and was carried by gold-plated setim wood bars, passed brough the rives (Lx xxv. 23-25).

TABLES OF STONE. God gave to Moses (3 h ngs at 19, 20) xl.) Within was (2) the sanctuary or holy of holies, two tables on Mount Sinai, of testimony written with which thou brokest (xxxiv. 1); Moses cut the tables, buried there. holocaust stood in this court, opposite the entrance such as had been before (4); and God wrote upon

TAPH'ETH, daughter of Solomon, and wife of Ben Abinadab (3 Kings iv. 11).

TAPH'NES, queen of Egypt. Pharao gave her sister in marriage to Adad, son of the king of Edom

TAPH NIS, a city of Faspt (Jer at 16, alm the imper of God In axis. 12, xxxi. 18); as he 7-9); xliv. 1; xlvi. 14); some of the Jews retire to came down from the mountain, seeing the idolatry it contrary to the voice of the Lord (xhii. 7); Jereof the people, being very angry, threw the tables out mias hid stones in the vault under the brick wall at of his hand, and broke them at the foot of the mount the gate of Pharao's house in Taphnis (9), and fore-(xxxii. 19); then God commanded him: Hew thee told that Nabuchodonosor would set his throne two stables of stone like unto the former, and I will there (10); the sceptres of Egypt to be broken there write upon them the words which were in the tables (Ezech. xxxx. 18); Jeremias is said to have been

TAPH'SAR, a word used in Jer. li. 27, and



REARING THE TABEKNA, LE

53); the various vesseis and articles used there are described (Num. iv. 5-14); its ministers or servants (iv. 15-28; xviii. 2, 3, 5, 7).

TAB'ERNACLES, Feast of, or Scenopegia; | Mach. ii. 5). a feast during which the Jews lived in tents or booths, made of bough, in memory of their wandering in the desert (Lev. xxiii. 34-42); our Lord observed the feast (John vii. 2).

TABITHA, a pious widow of Joppe, called in Greek, Dorcas. She was full of good works, clothing the widows (Acts ix. 36, 39); she fell sick and died (37); but the disciples sent for St. Peter, who was at Lydda (38); he went and saw the evidence of her good works (39); then kneeling down he prayed, and said: "Tabitha, arise," and she sat up 41). (40)

TABLE FOR THE LOAVES OF PRO-POSITION. It was of seum wood, two cubits with the purest gold, with a golden ledge, having a send for aid to Tanis (xxx. 4).

had commanded, and he filled it with his majesty when he came down he held the two tables of the xxii. 3); St. Barnabas preaches in (xi. 25). (xl. 32); it was carried by the Levites (Num. i. 50, testimony (x)); the e were deposited in he ark of the covenant (xl. 18); and remained there till the by Gedeon, fled to Tebbath (Judges vii. 23). destruction of the temple and city of Jerusalem, when the ark was removed by the prophet Jeremias (2

TAD'MOR, a city built by Solomon; called also month. Palmyra (3 Kirgs iv 18; 2 Paral v. 14).

TAL/ENT, a weight used in computing money (Ex xxv 39; xxxxiii. 24, 27; 2 Kings xii. 30; 3 Kings zvi. 24; xx. 39; Matt. xviii. 24; xxv. 15). 241 The talent of silver was worth \$1,663; the talent of gold \$26,608

TAM'ARICK, a plant in the desert (Jer. xvii. 6). TALITHA CUMI, Syriac words, meaning "My daughter, arise," used by our Lord (Mark v.

years after Hebron (Num. ziii. 23); miracies wrought there by Moses (Ps. lxxvii. 12, 43); Isams reproaches long, one broad, and one and a half high, overlad its princes with folly (Isai, xix, 11, 13); the Jews TAPH'

UA, a city on the border of Manasses (Jos. xvi. 8; xii (t); also a city in the tribe of Juda (Jos. xv. 34).

TAPH UA, a fountain, the land of that name (Jos. zvii. 7).

TAPH' UA, a district n the borders the half tribe of Manasses but belonging to the tribe of I phraim (Jos xvii. 8).

TAR/SUS, capital of Cil icia, spoken of by St. Paul as " no mean city." (Acts mxi. 39). He was born and long read ed there (Acts

.. 11; XX: 30,

TEB BATH, the Madianites, after their defeat

TE'BETH, fourth month of the civil year of the Jews (Esth. ii. 16); the feast of the dedication of the temple (t Much iv. 59; John x 22) feel in this

TEHIN'NA, father of the city of Naas; one of the men of Recha (1 Paral, iv. 12).

TE'LEM, a city of the tribe of Juda (Jos. xv.

TEMPEST on the sea of Galilee stilled by our 1 rd (Man, var 26; Mark vi 51. Luke vin 24)

TEMPLE OF JERUSALEM. God forbids David to build it (2 Kings vii. 5-12); he foretells that Solomon shall build it (13); Solomon agrees with Hiram for materials and workmen (3 Kings v. TAN/IS, an ancient city of Egypt, built seven 1-18); he began it in the month Zio, the 48oth year after their departure from Egypt (vi. 1), 1003 1. C.; it was sixty cubits long, twenty cubits broad, and twenty culats high, with a perch in front ten cut to deep (2, 3); the frost of the por h w s men' to

two great piliars of brass called Jachin and Booz, | Antiochus, the Illustrious (I Mach. i. 23, 24); pro- | xiv. 9); temple of Babylon (Dan 1. 2); of Nanca in

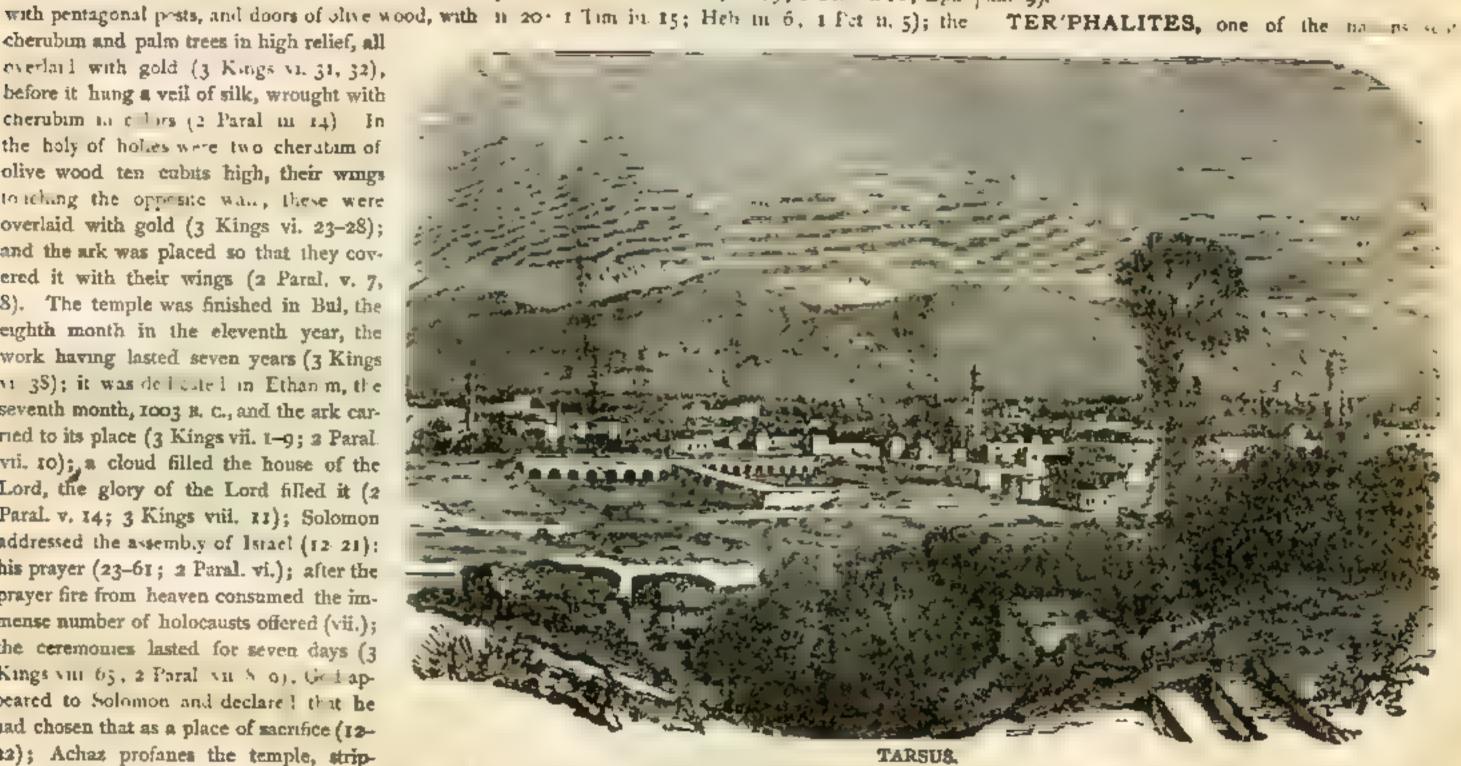
cherubun and palm trees in high relief, all everlaid with gold (3 Kings vi. 31, 32), before it hang a veil of silk, wrought with cherubim in colors (2 Paral in 14) In the holy of holles were two cheratum of olive wood ten cubits high, their wings to iching the opposite wan, these were overlaid with gold (3 Kings vi. 23-28); and the ark was placed so that they covered it with their wings (2 Paral, v. 7, 8). The temple was finished in Bul, the eighth month in the eleventh year, the work having lasted seven years (3 Kings vi 38); it was do loated in Ethan m, the seventh month, 1003 B. C., and the ark carmed to its place (3 Kings vii. 1-9; 2 Paral. vii. 10); a cloud filled the house of the Lord, the glory of the Lord filled it (2 Paral. v. 14; 3 Kings viil. 11); Solomon addressed the assembly of Israel (12-21): his prayer (23-61; 2 Paral. vi.); after the prayer fire from heaven consumed the immense number of holocausts offered (vii.); the ceremonies lasted for seven days (3 Kings viii 65, 2 Paral vii 8 0). Ge i appeared to Solomon and declare! that he had chosen that as a place of macrifice (12-22); Achaz profanes the temple, strip-

altar and set up a heathen one (4 Kings xvi. 15); Exechias reopened it and restored the service of Mark xi. 11; xii 35; Luke ii. 27; Acts ii 46; iii God (2 Paral. xxix.); it is profaned by Manasses, 11; v. 20, 21 25; xxii 17); God needs no temple to (Acts xxiv. 2-9) who set up heathen altars and a molten statue in it serve as his abode; the prophet Ezechiel sees in a and in the courts (xxxii. 4, 5, 7); but, repenting, re- vision the temple rebuilt, and describes it in detail 24; He¹ iv 15, x.n. 20). moved them (15); the ark removed by Jeremias (2 (Erech x!-xhun.) Mach, ii. 4); Solomon's temple burned down by Nabuchodonesor (4 Kings xxv. 9). Second Tem- on Mount Garizim (2 Mach. v. 23); under the reign PLE: God chargeth Cyrus to build him a house in bf Antiochus, Jupiter Hospitalis worshipped there spired books written since the coming of our Lord. Jerusalem (1 Esd. i. 2); the Jews contribute means (vi. 2); although the worship of the true God (5, 6); Cyrus restores the vessels of the temple (7- was restored there, our Lord condemned it (John xx, 16; xx.m. 1; Deut. v. 20; Ps. xxvi. 12; xxxiv 11); Josue, the son of Josedec, collects material and iv. 22) workmen (iii. 8); the foundations laid with hymns (10, 11); enemies oppose the work and it is sus- tioned; that of Dagon at Gaza (Judg. xvi. 23); at against Naboth (3 Kings xxi); against Sasanna pended till the second year of the reign of Darius Azotus (I Kings v. 2; I Mach. x. 84); of Astaroth (Dan. xiii. 34); against Jesus (Matt. xxvi. 59; xxviii. (iv. 1-25); it was then resumed by his order to be (1 Kings xxxi. 10); of Baul at Samaria (3 Kings xvi 13); against St. Ste hen (Ac's vi. 11); against St. sixty cubits long and sixty high (vi 3); it was com- 32); of Remmon at Damascus (4 Kings v 18), of Paul (Acts xxi 28); a faithful witness (Apoc. ii. 13); pleted the third day of the month of Adar, in the Chamos and Moloch erected by Solomon on the hill no one is to be condemned on the testimony of a sixth year of Darius, 515 B C, and was dedicated over against Jerusalem (3 Kings xi 71; of Nesroch single witness (Num. xxxv. 30; Deut xix. 15; John

with fely work at the top (3 Kings vii. 21). The faned by heathen altars and idols, and immolation of Persia (2 Mach. i, 13). door-posts were of olive wood, and the doors of fir, , unc ean beasts (49, 50), Julias Machabeus, after dewith cherubim and palm trees in high relief plated feating Lysias, restored the temple and altars, and Jany 11, xvo. 2; Deut. vi. 16; Judith von. 11; Matt with gold (vi. 33, 34); the holy was forty cubits adorned the front of the temple with crowns of gold [iv. 7; I Cor. x. 9); how God tries and tempts his long by twenty broad (vi. 17); beyind that was the an i escutcheons, and celebrated the dedication with oracle or holy of holes, twenty cabits waare (20), great pomp it Mach. iv 38-58; 2 Mach x. 1-8; the walls of the temple were of stone cut and dressed and instanted the yearly feast of the dedication in before they were brought there (3 Kings vi. 7); the | the month Caslen (1 Mach. iv. 59; 2 Mach. z. 8); holy and holy of holies or oracle were wainscoted the temple was adorned with rich presents (2 Paral, 2 Pet, ii, 9; Apoc. ii. 10). with cedar, wrought and carved (28); the ceiling of i.-v.; 2 Mach. iii. 2); prophesies against the temple deal (2 Paral iii 5); the floors of precious marble [Lev vivi, 31; 3 Kings ix. 7; 4 Kings xxi. 12, Ps. tents (Gen. iv. 20); the Lord appeared to Abraham (6), overlaid with gold (3 Kings vi. 30); the inner lxxiii, 7; Is. lxvi.; Jer. vii. 4, 30; xxvi. 6, 12; Dan. as he was sitting in the door of his tent at Mambre walls were covered with plates of gold (3 Kings vi. ix. 26; Am. ix. 1; Mich. iii. 12; Zach. xi. 1; Matt. (xvii. 1); he patche i his tent at Bersabee (xxvi. 25) 21; 2 Paral in 5), these gold plates were carved xxiv 2), profaners of the temple panished Isat. Ixvi. the Israelites pitch their tents at Sinci (Ex. xix. 2). with divers figures and carvings, cherubim, and palm 3; 2 Mach in 25, 20; Matt. xxi 12; John ii. 15); 1 TEPID/ITY in the service of God, terrible warntrees in relief (3 Kings vi 29), and little chains inter- the spir tuil temple and house of God (2 Kings vii. jing against (Apoc. in. 15, 16; Luke ix. 62). laced one with another (2 Paral, in. 5), at the en- 13; Prov ix 1; Agg. ii. 8; Matt. v i. 24; xvi. 18; TER'EBINTH, valley of the (1 Kings xv.i. 2 trance to the orac'e were little doors of o 've wood, John it 10, I Cor in. 16; vi. 19; 2 Cor vi. 16; Eph | xxi 9).

TEMPT. It is forbidden to tempt God (Ex. own (Gen. xxii. 1; Ex. xv. 25; xvi. 4; xx. 20; Deut via. 2, xiii. 3; Judg ii. 22; iii. 1; 2 Paral. xxxii. 31 Tob. ii. 12; Job i. 12; Wisd. ifi. 5; Ecclus. ii. 4 xxxii. 18; Zach xiii. 9, Rom. v. 4; 1 Cor. x. 13.

TENT. Javel the father of such as dwell in



ping it to give to the king of the Assyrians (xxviii | temple is the house of prayer, God hears those who to occupy the country of the ten tribes (1 Esd ... 21); he took away all the vesse's and broke them pray there (Isai, Ixvi. 7; Matt. xxi, 13; 3 Kings ix. 9). and closed the temple (24); he removed the brazen 3; viii. 29; 2 Paral. vi. 19); Jesus and his disciples often went up to the temple to pray (Matt. xxiv. 1; the epistle to the Romans (Rom. xvi. #2).

TEM'PLE, schismatic, erected by the Samaritans spired books written before the coming of our Lord.

with great solemnity (15-22); it was plundered by at Ninive (Isan xxxv 1 38); of Bel at Babvion (Dan vin 17; 1 Tim v. 19; Heb. x 28).

TER'TIUS, the secretary of St. Pani, who wrote

TERTUL/LUS accuses St. Paul before Felia

TEST'AMENT, the Old and the New (Gal. lv.

TEST'AMENT, OLD, the collection of in

TEST'AMENT, NEW, the collection of in-

TEST'IMONY, false testimony forbidden (Ex. 11; Prov xix. 5, 9, xx1 28; xxiv. 28; xxv. 18; TEM'PLES. Many heathen temples are men- Matt. x.x 18; Rom. xm 9); false testimony gives

TET'RARCH, the ruler of the fourth part of a country Herod called tetrarch of Gal.lee (Matt. | xvi. 6). xiv. 1; Luke at. 1, 19; ix. 7, Acts xni. 1); Philip. tetrarch of Iturea and Tracho ins (Luke in. 1); Ly Philip. iv. 6, Col ii. 7; iv. 2; Apoc. vii. 12). sanias, tetrarch of Abilina (Luke iii. 1).

THA/BOR, a mountain of Galilee, on the borders of Issachar (Jos. xix. 22); Debbora and Barac assembled their army on Thabor (Judg. iv. 6); Osee reproaches the princes of Israel for spreading a net upon Thabor (Osee v. 1); it is by tradition regarded as the place of our Lord's transfiguration.

THA'BOR, the oak of, on the way to Bethel (I Kings x. 3).

THA'DAL, king of the nations, one of the kings allied against the Pentapolis (Gen. xiv. 1).

THAD/DEUS, surname of the apostle St. Jude (Mark m. 18)

THA/HATH, one of the encampments of the Israclites in the desert (Num. xxxiii. 26).

THALAS'SAR, a province of Asia; Rabsaces, officer of Sennacherib, alludes to it (Isai, xxxvii.

xxvii, 8) wife of Her, and then of Onan, sons

er Juda EAXYIII. (1) turns to her father's house (11); tempts (uda (13-

daughter of D. daughter of Thol

sur; she is violated by her brother Anmon (2 Kings there (Gen xi 31, 32), he fell into idolatry (Jos. | Tob. ii. 21; Prov vi. 30; Osee iv 2; 2 Mach xii. gm 14).

THA MAR, daughter of Absalom, remarkable for her beauty (2 Kings xiv. 27).

THA'MAR, a city of Judea (Ezech. xlvii. 19; xlv1 1. 27).

THAM'NA or THAMNA'THA, a city of the Philistines (Jos. xv. 10, 57); where Samson married 2 wife (Judg. xiv. 1, 2, 5; 1 Mach. ix. 50).

THAM'NA, concubine of Esau, and mother of (Esth. i. 14) Amalec (Gen. xxxvi. 12).

THAM'NA, duke of Edom, after Adad (1 Paral. h.s fleets (3 Kings x 22; 2 Paral, ix. 21); Holofernes : 51, Gen. xxxvi. 40).

THAM'NAN, a city near Ajalon (2 Paral. xxviii. in plates was imported from Tharsis (Jer. x. 9); the 18).

THAM/NATHSARA (Jos.xix.50) or THAM/- to (Jon 1 3) NATHSARE', a city in the tribe of Ephraim, where Josue was buried (Jos. xxiv. 30).

THA'NAC, a city in the half tribe of Manasse beyond the Jordan (Jos. xxi. 25).

THAN'ATHS'ELO, a city of Ephraim (Jos.

THANKSGIV'ING, enjoined (2 Cor. ix. 12;

THAP'SA, a city in the tribe of Ephraim, taken by Manahem, king of Israel, who perpetrated horrible cruelties there (4 Kings xv. 16, 17). . .

THAP/SA, an important city near the Euphrates (3 Kings iv. 24).

THA'RA, a cumuch who conspired against As- (Ezech, ix. 4, 6). sacras Fal v 1

THARA'CA, king of I thiopia, marches with a assembly (Acts xix. 29) large army to support king Ezechias against Sennacheril (4 Kings xix, 9; Isai xxxvii, 9).

THARE', son of Nachor, and father of Nachor, Aran, and Abram. He went with Abram from Ur of the Chaldees, to Haran in Mesopotamia, and d.ed

THA'SI, the surname of Simon Machabeus (1 Mach. ii. 3).

THATHAN'AI, governor of Samaria, opposes the rebuilding of Jerusalem (I Esd. v. 6); writes against the Jews to king Darius (7), he is ordered to leave them in peace (vi. 6); obeys (13).

THAU, the last letter of the Hebrew alphabet; in the ancient character it had the form of a cross. It is the sign put on the forchead of God's elect

THE'ATRE, a place of public amusen ent or

THE BATH, a town of Syria, taken by David (1 Paral xv a S)

THEBES, a city in the tribe of Ephraim. Abimelech killed by a woman while besieging is (Judg. ix. 50; 2 Kings xi. 21).

THEB'ET, one of the months of the Jewish year, THEB'NI, son of Gineth, contends with Amri for the crown of Israel (3 Kings xvi. 21);

> of the mysterious words written on the wall at Balthasar's feast and interpreted by Dantel (Dan. v. 25).

> > THEC'UE, a cry built by Roboam (2 Paral xi. 6); Amos was among the herdsmen of Thecue (Amesi I)

THEFT forbidden (Ex. xx. is, xan i; Lev xix 11; Deut xxiv. 7; Tos. vii.;

· 40; Matt. xix. 18; John xii. 6; 1 Cor. vi. 10.; Apoc. THARE', a camp of the Israelites in the desert ix. 21); laws relative to restoration (Ex. xxii. 4); relative to a stolen deposit (7): a night robber breaking into a house may be slain (32) cannot be killed by day without homicide.

> THEG/LATHPHALASAR, king of the Assyrians, defects the Assyrians, and carries of most of the ten tribes to Assyria (4 Kings xv. 29).

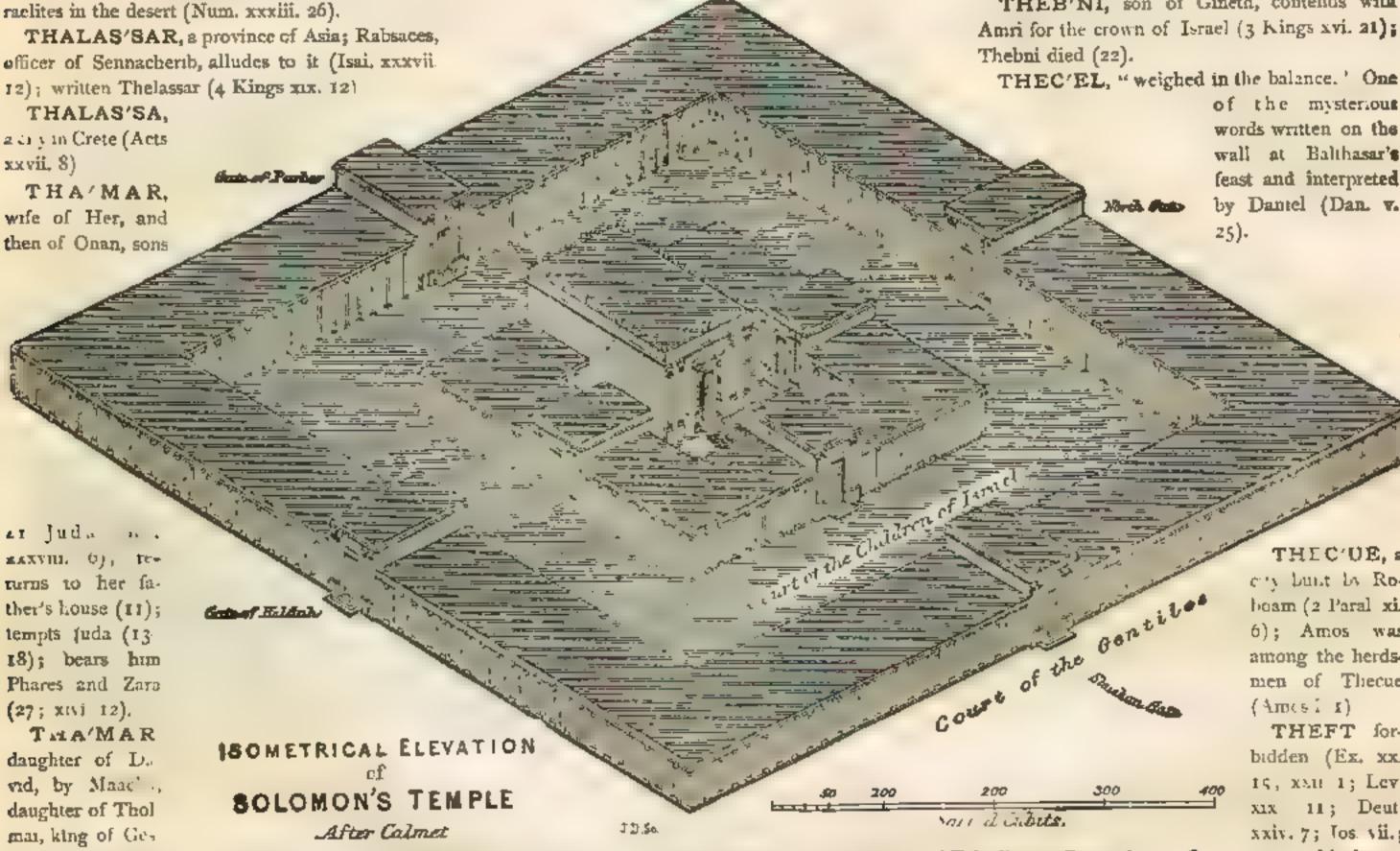
THELHAR'SA and THEL'MALA, Babylo-THAR'SIS, a country to which Solomon sent man cities (1 Esd. ii. 59).

THE MA, son of Ishmael (Gen. xxv. 15; Job pillaged the children of Tharsis (Judith ii 13), silver 11 19)

THE MAN, son of Ehphaz and grandson of kings of Tharsis mentioned (Ps. lxxi. 10); Jonas fled Esau (Gen. xxxvi 11).

THE MANITES, land of (Gen. xxxvi. 34).

THE ODAS, a man who rose up according to Gamaliel, affirming himself to be somebody; but he THAR/THAN, one of the officers sent by Sen- was slain, and those who believed in him, some 400 were scattered (Acts v. 36).



xxiv. 2, 14).

(Nam. xxxiii. 27).

(Jos. xviii, 27).

Kings xvii 31)

THARE'LA, a city in the tribe of Benjamin

THA'RES (Esth. ii. 21; vi. 2). See THARA.

THAR'SIS, second son of Javan (Gen. x. 4).

THAR'SIS, one of the highest satraps in Persia

THAR'THAC, a false god of the Hevites (4

pacherib to Ezechias (4 Kings xviii. 17).

sent by Nicanor to Judas Machabeus to treat of burned at Samir (2). peace (2 Mach. xiv. 19)

THEOPH'ILUS, the person to whom St. Luke | Paral. iv. 29). addressed his gospel, and the Acts of the Apostles.

THER'APHIM, "that is to say, idols " (Judg. xvi. 5; xvi 14; Osee ia, 4).

THER'SA, a city whose king was slain by Josue (Jos. xii. 24); it became a city in the kingdom of Israel Jeroboam made it his abode (3 Kings xiv

under Ela (xvi 9); under Zambri (15); under Amri (23), till he built Samaria (24); Manahem went from Thersa to Samaria to slay Sellum and usurp his throne (4 Kings xv. 14).

THER'SA, youngest of the five daughters of Salphand (Num. xxvi. 33; xxvv. 1; xxxvi. 2, 3; Jos. xvii. 3).

THES'BE, a city in Galand beyoud the Jordan, the native place of the prophet El.as, who is called Elias the Theshite (3 Kings xvn 1; 4 Kings 1. 3, 8, 1x, 36

THESSALONI'CA, capital of Macedonia; St. Paul preached Christ in the synagogue there, A. D. 52; converting many Jews and Gentiles (Acts xvit.); the Jews raised a not, and failing to seize St. Paul and Silas, dragged Jason and others to the rulers. The faithful sent St. Paul and Silas away by night (Acts xvii 1-10); St. Paul thanks the Ph lippous for sending twice to Thessalonica means for his use (Phil iv 16); mentions Demas going there (2 Tim. iv. 9); with Sylvanus and Timothy wrote two epistles from Corioth to the faithful at Thessa-Ionica (I Thess.; 2 Thess)

THESSALO'NIANS', two Epistles of St Paul to the; canonical books of the New Testament (1 Thess., 2 Thess)

THIEVES, those who corrupt the Word of God called thieves (Jer. xxiii. 30; Joha x. 1).

THIGH, touched in taking an oath (Gen. xxiv. 2, 9; xlvii, 29),

THI'RAS, seventh son of Japheth, son of Noe (Gen. x. 2).

THOBADO'NIAS and THO-BIAS, Levites sent by king Josaphat through the cities of Juda to instruct the people in their religion (2 Paral. xvii 8)

THO'CHEN, a city of Simeon (I Paral 1v. 32 .

THOGOR'MA, third son of Gomer (Gen x, 3; r Paral, i, 9).

THOGOR'MA, a country that sent horses and mules to Tyre (Ezech. xxvii. 14); it | his brother Amnon, fled to his grandfather Tholmai | xxvii., xxxvii., xxxviii., xxxix.) lay in the north (xxxvi i. 6),

THO'HU, grandfather of Samuel (t Kings i. 1; 1 Paral, vi. 34)

Num. xxvi. 23; 1 Paral. vii. 1, 2).

THEODO'TIUS, a Syrian, one of the deputies (1); he judged Israel twenty-three years, and was 1

THO'LAD, a city in the tribe of Simeon (I

THOL'MAI, son of Enach, of the race of giants; he was slain by the Israelites (Num. xiii, 23; Jos. xv.

(2 Kings xni. 17). He was son of Ammiud, king are they that have not seen, and have believed" (29). of Gessur, and father of Maacha, wife of David (2) 17); it was also the capital under Bassa (xv. 21, 33); [Kings iii, 3; I Paral. iii. 2); Absalom, after killing | borders of the wilderness (Deut. i. 1).



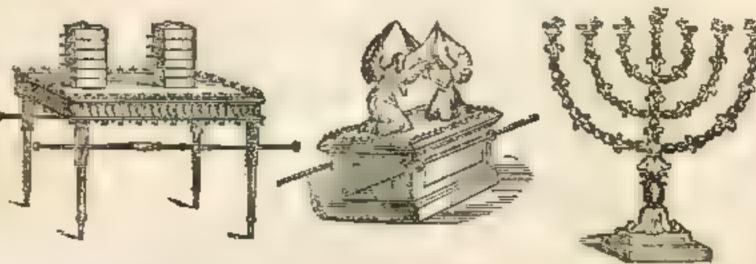
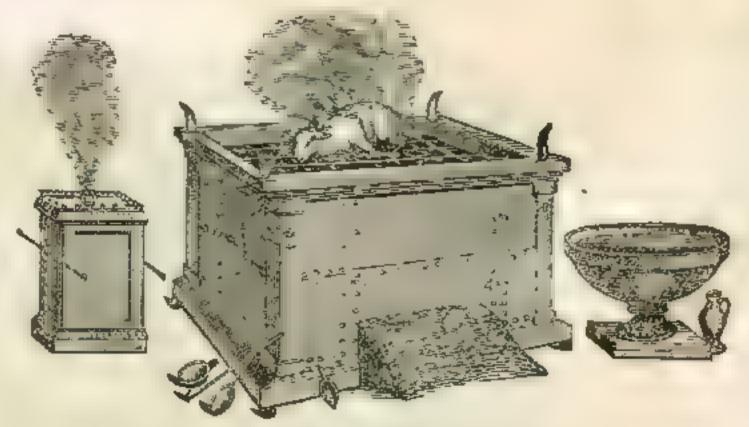


TABLE OF LOAVES OF PROPOSITION.

THE ARK OF THE COVENANT.

GOLDEN CANDLESTICK.



ALTAR OF INCENSE

ALTAR OF HOLOCAUSTS.

LAVER.

DRESS OF PRIESTS AND FURNITURE OF THE TEMPLE.

in Gessur (2 Kings xiii. 37)

THOM'AS, SAINT, one of the twelve apostles, called also Didymus (John xx. 24), the name mean THO'LA, eldest son of Issachar (Gen. xlvi. 13; | ing twin; he was called to the apostleship (Luke vi. 13-15); on hearing of the death of Lazarus, he said, THO'LA, tenth judge of Israel, son of Phua, the "Let us go and be with him" (John xi. 16); at the uncle of Abimelech (Judg. x. 1); he was of the tribe Last Supper he said to Jesus: "Lord, we know not and Lycia. The church there was one of the seven of Issachar, and dwelt at Samir, in Mount Ephraim, whither thou goest, and how can we know the stray? * I'm Asia, to whom bishops are sent in the Apocalypse.

(John xiv. 5); after the resurrection, when told that our Lord had appeared to the other apostles, he refused to believe, unless he actually saw and touched him (John xx. 25); eight days after, our Lord appearing again, made him place his finger and hand in the wounds, and reproached him with his incredulity (27); St. Thomas exclaimed: "My Lord and THOL'MAI (2 Kings iii. 3); or Tholoman my God" (28); our Lord replying, said: "Blessed

THO'PHEL, a place beyond the Jordan on the

THO'PO, a fortified city (I Mach. ix. 50).

THORNS, part of man's punishment (Gen. ini. 18); a figure of the cares of life (Matt. xiii. 22; Mark iv. 19); our Lord crowned with thorns (Matt. xxvii. 29; Mark xv. 17; John xix. 2); earth bringing forth thorns and briars is reprobate (Heb. vi. 8).

THOU, king of Emath, in Syria, sent his son Joram to congratulate David on his victory over Aderezer, and to offer him vessels of gold, silver and brass (2 Kings viii. 8-11).

THOUGHTS, God abhors wicked thoughts (Matt. xv. 19; Mark vii. 21; Zach. vui. 17; Prov. vi. 18); God knows the thoughts of the heart (3 Kings vini. 39; 2 Paral. vi. 30; Job xiii. 2; Ecclus. xlii. 20; Isai. xxix. 15; Matt. ix. 4; John ii. 25; Heb. iv. 12); known to those to whom God reveals them (4 Kings v. 26; vi. 12; Dan. in. 29).

THRAC'IANS, in the army of Gorgias, one saves him (2 Mach. xit. 35).

THREE TAV'ERNS, St. Paul arrives at a place so called near Rome (Acts xxviii, 15).

THRESHING-FLOOR of Arcuna, or Ornan, the Jebusite; the angel of Lord sent to strike the people for David's sin stood by it (2 Kings xxiv. 16; r Paral. xxi. 15); the angel commanded Gad to tell David to build an altar there (18; 2 Kings xxiv. 18); David bought it of Areuna, and built an altar there (24, 25; 1 Paral. xxi. 25, 26; the temple of Solomon was erected there. Oza killed at the threshing-floor of Chidon (r Paral, xin 9).

THRONE. Description of Solomon's throne (3 Kings x. 18); of the mysterious throne of the Lord (Apoc. iv. 2-10).

THRONES, an order of angels (Coloss. i. 16).

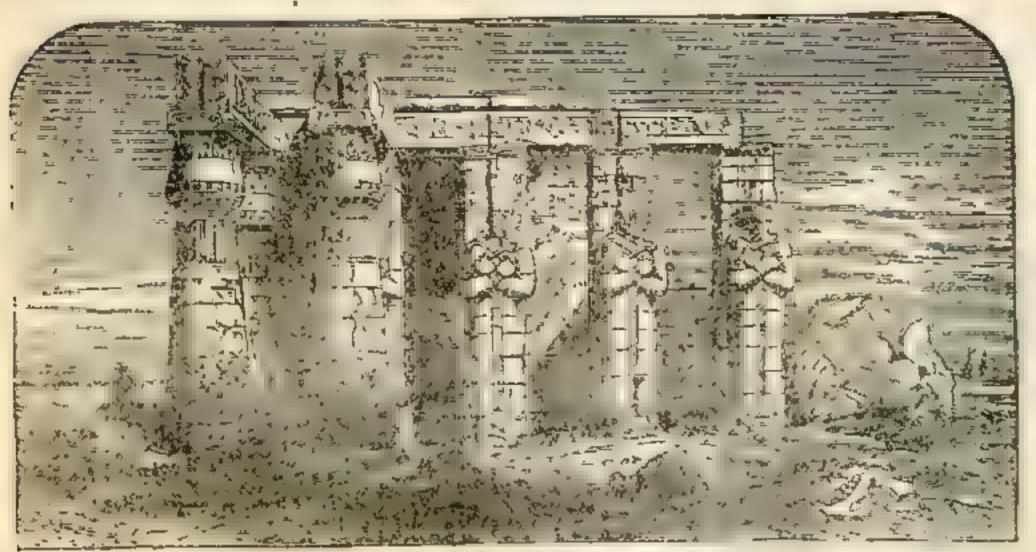
THU/BAL, fifth son of Japheth (Gen. x. 2; 1 Paral. i. 5; Ezech.

THUN'DER, in Egypt (Ex. ix. 23); at Mount Sinai (xix. 16); in Mardochai's dream (Esth. xi. 5); in Job (xxvi., xxxviii.); voice like thunder in testmony of our Lord (John xii. 29); in the Apocalypse (Apoc iv , vi., vii., x., xiv. 2; xv., xix. 6).

THYATI'RA, a city on the borders of Mysta

- woman to spread false doctrares (20-24)

my and patience (ii. 19); reproached with allowing and him in the ministry (Acts xvi. 3); he was ordained Apocalypse (Apoc. ii. 1-3); is by some supposed with imposition of the hands of the priesthood t



THEBES, IN EGIPT-THE RAMISSPION

catterns and harps made of it (12).

elchn vi. t; xxt 1).

, 23)

TIBE'RIUS, adopted son and successor of augustus. St. John the Baptist began his preaching in the fifteenth year of his reign (Luke iii. 1).

TI'CHON. The prophet Ezechiel speaks of the Ezech. xlvii, 16).

the son of Sirach alludes to its floods in the days of the new fruits (Ecclus, xxiv. 35); Damel has a vision, near the Tigris (Dan. x. 4).

TILL/AGE of the soil a penalty imposed on the human race (Gen. iii. 17).

TI'GER, a wild animal mentioned (Job iv. 11). TIM/BREL, a musical instrument (Gen. xxxi. 27: 1 Kings xviii, 6; Isaias v 12; 1 Mach. ix. 39).

TIME. Things should be done in their time (Ficeles, m 2; vin. 5, Ecclus xx. 6; xxxii. 29; Rom xiii. It, the seventh angel in the Apocalypse declares that Time shall be no longer (Apoc. x. 6). time used in Daniel for year (Dan. 1v. 13).

TIMON, one of the first seven appointed deacons (Acis vi. 5)

TIMOTHEUS, general of king Antiochus Epiphanes, defeated by Judas Machabeus, with the loss of 20,000 men (2 Mach. viri. 30); again beyond the Jordan (1 Mach. v. 6, 7); killed at Gazara (2 Mach. 4, 37 .

TIMOTHEUS, another general under the same king, and governor of the countries beyond the Jordan, defeated by Judas and Jonathan (I Mach v. 11, 12. 2 Mach xp 201 flees to Car 10n (21); falls the the can seef them be sund sustpater, who spare his life (23)

TIMO THY, SAINT, a casel le of St. Paul, son

x 11); the rails of Solomon's temple and palace, to Macedonia (Acts xvi. 12); Philippi, Thessalonica (2 Cor. viii. 5-17); carrying St. Paul's second Epistle at d. Berea (Acts xvii. 1-14); he remained at Berea to the Counthians. He was made '4-hop of Crete, A. TIBE/RIAS, sea of, the sea of Galilee so called till St. Paul summoned him to Athens (15); he was D. 63 (Tit. i. 5); and St. Paul summoned him to then in Corinth (xviii 5); and from Ephesus St. Nicopolis (Tit. iii. 12). He is said to have died and TIBE'RIAS, a city on the sea of Galilee (John Paul sent him again to Macedonia (xix. 22); St. Paul, been buried in the island of Crete. in writing to the Thessalonians, joins St Timothy and St. Silas with himself (I Thess.; 2 Thess.); he ical hooks of the New Testiment , Tit.) labored at Corinth (I Cor. iv. 17; 2 Cor. i. 19); he was with St. Paul in Macedonia when he wrote Cornth (Acts xviii. 7). his second Epistle to Corinthians (2 Cor. i.); he nouse of Tichon, which is by the border of Astan salutes the Romans (Rom. xvi. 21); St. Timothy 5); called Tubin (I Mach. v. 13); suffering of Jews accompanied St. Paul on his way to Jerusalem there (13); Judas among them (2 Mach. xii, 17). TI'GRIS, one of the four great rivers of Paradise (Acts xx. 4); and was with him, A. D. 60-62, when (Gen. ii. 14); Tobias reaches it (vi. 1); Nabucho- he wrote to the Philippians, the Colossians and donosor defeated Arphaxad near it (Judith i. 5, 6); to Philemon; the next year St. Paul mentions that Anna (9); his works of mercy, especially burying St. Timothy was out of prison (Heb. xiii. 23); in A. the dead (19, 20); fled during persecution of Senna which city he is always recacned the first his'

(Apoc. i. 11); the bishop praised for his faith, char- | 5); St. Paul circumcised him before taking him to | rites. The bishop of Ephesus reproached in the not to be St. Timothy.

TIM'OTHY, St. Paul's two Epistles to; canonical books of the New Testament (1 Tim.; 2 Tim.)

TISRI', the first month of the civil year, and the seventh of the ecclesiastical year

TITAN. Judith, in her canticle, says of Holofernes: "Neither did the sons of Titan strike him" (Judith xvi. 8).

TITHES, first paid by Abraham to Melchisedech (Gen. xiv. 20); Jacob promises tooffer tithes to the Lord (xxv.,1 22 ; prescribed by the law of Moses Lx xxn 29, Lev xxxu 30-34).

TITLE, used in the sense of a monument Gen. xxviii 18; xxx 45; xxxiv, 14, xxxiv 20; Levit xxv. 1; 2 kings xviii 18,

TI'TUS, a disciple of St. Paul, a Gentile by each Gal ii 3); conversed by St. Paul al a s him his son (Tit i. 4), St. Paul took him to Jerosalem, A D 51 (Gal. ii. 1); he would not consent to be circumcised; he was sent to Corinth to still the troubles there, v D 36 (2 Cur xii 18 ; ac joined St. Paul in

THY'INE TREES trought from Ophic (3 Kings Tim is 14, 2 Tim it b). From it is a St Law Mace his (2 Cor. vi. 6, 15, , he set out for Cornella

TI/TUS. St. Paul's Epistle to, one of the canon-

TI'TUS JUSTUS, St. Paul abides with him at

TOB, a country beyond the Jordan (Judg. xt 3.

TOBI'AS THE ELDER, of the tribe of Nephthali (Tob i. 1), faithful to the Lord (6), marries D. 64, he left him at I hesus I Tim. i. 3, 4), of clara (23), these a dead man (ii. 1-9); blinded by I al from a swallow's nest (II); his patience (12-



THESSALONICA.

f Eur ce, a lewess, and a pagen tather (Acts xvi. t) - 1 al oddressed two epistles to him (I Tim.; 2 | 23); his instructions to his son (iv); sends his soc " a was bern at Derbe or Lystra St. Paul proises To. He is recorded to have suffered martyrdom to collect money of Gabelus at Rages (v.); the angel t. pro yo Fu ace and her mother Loss (2 Tim i. at Ephesus while endeavoring to prevent heathen Raphael sent as a guide (v. 5, 6); cured of his blindaess by Raphac.'s directions (xi. 8-15); seeks to re- ! ward the guide (xi...); praised by Raphael (xii. 12, 13); his canticle (xiii.); died at Ninive, aged 102 xiv. 2).

TOBI'AS THE SON. Instructions given him by his father (Tob. iv), sent to Rages to co'lect money of Gabeius (Tob. v.); the angel Raphael becomes his guide (22-28; takes a tish in the Ligns (2-4); keeps parts by command of the angel (4, 8, 9); is directed by him to marry bara (12); entertained by Rigge, (vii 1 9, he asks bara as his wife (10), their marriage (15, 16; exercics t e devil who had afflicted her by following the anger's infectio s (vui.); asks Azarias to go to Garcias (IX I, Sets out for alls Enther's home (10, 11), and vents long t r h m (x, 1-7; xi. 4, 6); he reaches home and cures his father's blindness (9-17), carros la pare is and teaves N. ie (\in. 14); his death 10

TOBI/AS, one of the canonical pooks of the U.d Testament, containing the history of Tobias (Tob.)

TOBI'AS, one of the four from whom God orders the prophet Zachary to receive gold and silver for a crown for Jesus, the high-prest (Zach, vi. 10, 14)

bron Gen axin 16, , Sam burie lithere (19); Rachel's xin 2, 3; xvii. 27; xvib. 21; Ecclus. xiv. 1; xx 5, tomb erce.ed near Bethnehem (xxxv. 20; xlvm 7), xxm 33, xxm. 17; Matt. xm. 36; Luke vi. 45; 1 Pet. (2 Mach. vii.); inflicted on the just (Wis. ii. 19); of Jacob's tomb in the land of Hebron (xlvn. 30); Jo- | ini. 10). seph's tomb at Sichem, in land bought by Jacob (Jos. xxiv. 32); Aaron's tomb on Mount Hor (Num. xx. 29); tomb of Moses in the valley of Moab, unknown to men (Deut. xxxiv. 6); Josue's tomb at Thamnathsare (Jos. xxiv. 30); Samson's (Judg. xvi. 31); that of Absalom 12 Kings x in , hat 10 to 1, and Te-

(Lev. xix. to, Job v. 21; Ps. h. 4; exxxix. 4, 12; 10, Jerem. vii 31); defiled by king Josias (4 Kings exl. 3; Prov. iv. 24; xv. 2; xvi. 28; xvii. 20; xviii.; xxiii. 10); a place of burial (Jer vii. 32; xix. 11); xx1 23, xxx. 11, Eccles. v 2; Wis. 1, 11, Feel s. | unclean (13); used as a figure of hell (Isai xxx. 33),

TONGUE. We are to beware of an eva tongue their children through fire to Moloch (4 Kings axiii.



"CHOOL OF THEOLOGY. After R.p.

[v. 16; xxv. 11; xxviii ; 1 Cor xv. 33;] mes 1. 19, to be called the Valley of Slaughter (Jer. vii. 32; TOMB, bought by Abraham in the land of He- iii. 5, 8); the tongue is to be bridled (Prov. xii. 14; xix. 6).

> TONGUES, confusion of tongues at Babel (Gen. xi. 7, 9); the apostles and primitive Christians receive the gift of tongues (Acts ii. 4; x. 46; xix. 6); gift of tongues useless without that of interpretation (1 Cor. xiv. 13).

TO PAZ, a virgit is state. Ex viville 17; xxxix



TIBERLAS

(Judith xvi. 28); tombs of the Machabees at Moran Apoc. xxi. 20) (1 Mach xni 25, 20); tomb of our Lord sealed and g sarded M.P X .. 60, 66).

rasalem 4 https x, 25 , a r s of out 5 1 10; Job xxviii 19 Ps cavin 107, 1 cc xxv 1 13;

TO'PHETH, a place near Jerusalem, in the valley of the son of Ennom, where the lews passed Challener in Acts xix. 35 from the King James.

TOR'MENTS, endured by the seven brethren the wicked (Wis. iv. 19; v.; xi. 10; Luke xvi. 23, 28; Apoc. xiv. II; xviii. 7).

TOR'RENTS. The torrest of Arnon (Num xxi. 14); torrent of Besor (1 Kings xxx. 9, 21); torrent Cadumim (Judg. v. 21); torrent of Carith near Socoth (3 Kings xvii. 3); torrent of Cedron (2 Kings xv 23; 3 Kings xv. 13; 4 Kings xxiii. 12; Jerem. xxxi. 40; John xviii. 1); of Cison (Judg. iv. 7, 13); torrent of the Cluster (Num. xai. 24, 25); torrent of Egypt (Num. xxxiv. 5; Jos. xv. 47); torrent of Ephraim (Jos. xvii. 9); torrent of Gaas (2 Kings xxiii. 30; I Paral, xi. 32); torrent of Gerara (Gen. xxvi. 17); torrent of Jeboc (Deut. ii. 37; iii. 16); torrent of Thorns (Joel ni. 18); torrent of Zared (Num. xxi. 12; I cut u. 13, 14).

TOR'RENT, or GREAT WATERS, taken figuratively to mean great joy or deep sorrow (2 Kings xxii. 5; Job xx. 17; Ps. xvii. 5; xxxv. 9; cix. 7; exxvi. 5; exxv. 4; Isai viii 7, 8)

TOR'TURERS (Matt. xviii. 34); leave St. Paul, finding him to be a citizen (Acts xxvi. 29).

TOW'ER OF BABEL. The descendants of Noe attempt to erect it (Gen. xi. 4); the tower of Thebes and Sichem (Judg. ix. 49, 53); tower of the flock (Mcl. iv S); tower of the watchmen (4 Kings xvii ol; i'e tower that fell in Siloe (Luke x ii 4,-

TOW'ERS of the city of Jerusalem; tower of Hanamel (2 Est na. 1, xn. 38; geat tower (iii. 27); of the furnaces (xii. 37); of Emath (38).

TOWN-CLERK (Donay, Scribe), used by

TRADIT'ION. We are to preserve the trads. Mach til 4, 11.1), in Rhodocus (xin, 21); in Judas | away into captivity (4 Kings xvii. 6); the kingdom tions of the apostles (2 Thess. ii. 14; ni. 6; 1 Cor. xi. | Iscariot (Matt. xxvi. 48; xxvii. 5). 2; 2 ftm. 1. 13; it. 2, m 14), the apostles did not commit to writing all the instructions of our Lord our heart (Matt. vi. 21; xix 22). (John xxi, 25)

They fell asseep, and on awaking he was trans- the tempe to sent to Behadid (2 Paril, xvi. 2), to be glored in (Rom v. 3); work patience (1b.) figure I before them; his face shone ake the sun, and Jorada made a chest for the offerings of the people TRIBUNES at Herod's supper (Mark vi. 21, his garmen's became white as ano . Moses and for the temple and set it by the altar (4 Kings xit. 9- at our Saviour's mocking (John xviii, 12); Lysias, a Elias in glory appeared, speaking to him of his death 11; 2 Paral xxiv. 8-11); Ezechias gave all the sil- tribune, arrests St. Paul (Acts xxi. 33); about to to be accomplished in Jerusalem. St. Peter, in holy ver in the house of the Lord to the Assyrians (4 scourge him (xxii. 24); rescues him (xxii. 10); projoy, wished to remain, and proposed erecting three. Kings xviii 15), josias orders the treasure of the vides for his safety (23). tents, but a voice from a cloud declared, "This is my temple to be applied to its restoration (xxii. 4); the TRIB'UTES paid to the kings of Egypt by their beloved Son, in whom I am well pleased, hear ye treasures of the temple carried off by Nabuchodo- subjects (Gen. xlvii. 20); the obligation to pay trib-

THE VALLEY OF TOPHETH

when aroused by our Lord, saw no one but him | prophetic words as to each (Deut. xxxiii. 6-25); the (Matt. xvii. 1-9; Mark 1x. 1-7; Luke ix. 28-36). St. John alludes to his transfiguration in John i. 14, and St. Peter in 2 Pet. i. 16, 17. According to the constant tradition, the scene was Mount Thabor.

TRANS'LA'TION, of Henoch (Gen. v. 24; Heb. xt 5), of the prophet Flux (4 Kings it 11)

TRANS'MIGRA'TION OF BABYLON, the captivity so called in some Catholic Bibles (Matt. į. 11)

TRANS'SUBSTAN'TIATION. The real presence of our Lord in the Eucharist evident from Matt, axvi. 26; Mark xiv. 22-21; Luke xxii. 19; John 11 51; 1 Cor 1, 16, x. 24 29

TREACH'ERY, in Joseph's brethren (Gen. xxxvii. 17-36); in Simon, overseer of the temple (2)

TREASURY OF THE TEMPLE. Sesser TRIB'ULATION, God our refuge in {Gen.

contribution to it (Marl. Rom. xiti. 7). VIII, 20)

Paradise (Gen. ii. 17); xm 13) problet on against | Int of the Lord (Deut, xvi. 21); Jostham's parable of the trees choosing a king (Judg. ix. 7-15).

trem h g (PFI + 12

TRESPASS OF- Tim. iv. 13). FERINGS Lev v 6

TRI'ALS all wed by xn 3) God to test the fidelity of the Israelites (Judg. iii. I).

Aser, Gad and Nephthali, tribes are blessed by Mores bef re his death with

Levites, or descendants of Levi, not numbered in the first census (Num. i. 47-49); counted in the second (xxvi. 62); the Promised Land allotted to the tribes (Num. xxxii. 33-42; Josuc xiii.-xix.); the twelve tribes remain united under the Judges and Saul, Jos., Judges, 1 Kings, 2 Kings i.; David, king of Juda (2 Kings ii.); Isboseth for two years king of the other tribes (2 Kings ii. 8-11); David and Solomon, kings of the twelve tribes (2 Kings v.-3 Kings xii 20); Roboum remains king of Juda and Ben amin only, forming the kingdom of Juda (3 Kings xii. 21); Jeroboam becomes king of the other ten tribes, known as the kingdom of Israel (3 Kings xii. 20); the kingdom of Israel overthrown, 730 B. C., by Salmanasar, king of Assyria, and the ten tribes carried when the seventh begins to sound the trumpet the

of Juda overthrown by Nahuchodonosor and Juda, TREAS'URE Where our treasure is, there is | Benjamin and Levi carried away to Babylon (4 Kings XXV. 11)

TRANSFIGURA'TION. Our Lord took Peter, carnes away the treasures of the temple (2 Paral xn xxx) 3; 2 Kings xxt., 7; 2 Paral. xx. 9, Ps. iv. 2; James and John in o a high mountain apart to proj. 9, 3 Ki 65 Mis. 2 1, Asa took from the treasures of xvii. 7; xxxi. 7, xlv. 2; lx i., 9; lxxvi. 3; xc. 15),

him" The disciples fell on their faces in terror, and mosor (xxiv. 13); our Lord approves the widow's ute to the ruling powers (Matt xvii 24; xxii 17;

x.i. 41; Lake xx1 2), TRINITY. The mystery of the Holy Trinity Jesus spoke in the treas- prefigured (Gen. i. 26; xviii. 2; Ex. iii. 6, 15, 16; ury of the temple (John (iv. 5; Ps. xxxii. δ; Ecclus. i. 9; xxiv. 5; Isai. vi. 3; xxxiv. 16, xlviii 16; lxi 1); declared explicitly TREE of the knowl- (Matt in to, x 20; xvii, 5; xxv ii 19; Luke iv. 18; edge of good and ev lin John iii. 35; xiv.; xv. 26; xvi.; I John v. 7; 2 Cor.

TRIP'OLIS, a city of Phomicia, on the Meditering trees around the altar | ranean. Demetrus, son of Seleucus, enters the haven with a fleet and army, 162 B. C. (2 Mach. xiv. 1).

TRO'AS, a city of Phrygia or Mysia, on the Hellespont. St. Paul was in Troas in A. D. 52, when he had a vision of a man calling him to Macedonia TREMBLING. (Acts xvi. 8); he preaches to the faithful assembled We are to work out our to break bread (xx. 6, 7); raises Eutychus to life salvation with fear and (9, 10); another visit to Troas is alluded to (2 Cor. ii. 12); he left a cloak and books there (2

TROG'LODYTES, cave-dwellers (2 Paral.

TROPH'IMUS, a disciple of St. Paul. He was a Gentile and a native of Ephesus. He accompanied him to Corinth and Jerusalem (Acts xx. 4); St. Paul TRIBES. The was seized for having, as the Jews supposed, taken twelve tribes of Israel Trophimus into the temple (Acts axi. 29); in his descended from Ruben, second epistle to Timothy, written from Rome not Simeon, J. I. Isst lar, long before his death, St. Paul says he left Trophi-Zabulon, Benjamin, Dan, | mus sick at Miletus (2 Tim. iv. 20).

TRUMPETS. God directed Moses to make sons of Jacob, and from two trumpets of beaten silver in order to call the Ephraim and Mariase people together when the camp was to be removed sons of Joseph, adopted (Num. x 1, 2; at one blast, the princes were to come by Jach mi 5 15; to the tabernacle (4); at a long broken blast, the first census of their num- tribes on the east side were to march (5); at the bers (20-46); second second sound, those on the south (6); when the sound census (xxvi. 5-51); the | was plain, all the people were to gather (3, 7); they were to sound for a foreign war (9); at banquets and on fest vals (10), none but the priests of the house of Aaron could sound them (8); they were to be sounded on the first day in the seventh month of the year of the feast of trumpets (Lev. xxiii. 24); and on the tenth day of the seventh month in the year of jubilee (xxv. 9); at Jericho the priests sounded the seven trumpets, as in the year of jubilee, going before the Ark of the Covenant seven times around the city each day for seven days (Jos. vi. 4-16); at the last blast of the trampets and shout of the people the walls fell (20); the holy trumpets used by the Machabees in battle (1 Mach. xvi, 8); on the day of judgment the last trumpet shall sound and the dead shall rise again (I Cor. xv. 52); in the Apocalypse seven angels sound trumpets-after the first to fifth, scourges came upon the earth (Apoc. viii. 6-13; ix. 1-21);

wasters of feed that he feeded a fittle water for the same and the feeder and the of the seventh (xi. 15).

the truth will set us free (John vni. 32); Jesus Christ as by read . The case I the

TRYPHE NA ... TRY-PHO SA, - 1 1 7 whom St. Paul salutes as laboring in the Lord (Rom, xvi. 12).

TRY'PHON, king of Syria. He had been an adherent of A P F S C Ac ar a car THE RESIDENCE OF STREET The second second A STATE OF THE REAL PROPERTY. Street Street Street Street, Street, Demetrices and takes Antioch

4 KILLY III III III III III hostages of Simon, but lied and The second second THE PARTY NAMED IN

(56); Tryphon then aspired to

the throne (xii. 39); he treach-

THE RESERVE AND ADDRESS OF THE PERSON NAMED IN

(23); slew young Antiochus while journeying with him (31); put the crown of Asia on his own head (32); ravaged the country (34); Antiochus, son of Demetrius, claims the throne, and the forces go over to him (xv. 10); Tryphon fied to Dora (11); besieged by Antiochus r to tell some Orthosias (37); pursued by An-.

TU BALCAIN

The Audience a hammerer and artificer in PERCENT AND A STREET OF STREET

TU'BIANITES, Jews of Characa so called (2 Mach. xii.

TU PIN '- "

BS KAUS FILE CO. 1 (I Mach. v. 13).

TURPENTINE buries idols under a turpentine tree (Gen. xxxv. 4); Jacob sends turpentine as a gift to Joseph A THE RESIDENCE AS

turpentine tree (3 Kings xiii. 14); wisdom compared (Acts xvii. 23), the second secon 5 7 1 1

w 21 Num vs # re-erred to (v 1 ... 4 Caut. i. 9; ii. 12; Jer. viii. 8). of strangers (Ezech. xxviii.); its total destruction by

make the first the party of the property of the second section of the second second

and to the English of America of Marie and America

18 truth?" (John xviii, 38); the Holy Ghost to teach a strong city (Jos. xix. 29); Hiram, king of Tyre, of a Chanaamte or Syrophænician woman (Matt. xv. the apostles all truth (John xvi. 13); every one should an ally of David (2 Kings v. 11; xxiv. 7); of Solo-

The second secon TURTLE DOVE to be offered in sacrifice (Ezech. xxvú. 1-34); the destruction foretold by

general to the assert to look how him and the world like a region and in course it was in the

TRUTH Is as such as the first of the first o "the lift of the same of the s (John i. 14); grace come through Jesus (John i. 17); in the service of God; he proposed to send him to people from Tyre and Sidon came to hear him (Mark TYFF. of Tyre and Sidon, and cured the possessed daughter 21-28; Mark vii. 24-30); St. Paul on his way to Jerusalem landed at Tyre, as the ship was to unlade

UBIL, an Ismahelite, superintendent of David's camels (I Paral. xxvii. 30).

U LAI when over the gate of Ulai, that a, the part was the tree (Dan. viii. 2)

U LAM THE RESERVE OF THE PERSON NAMED IN TRBF1 IFF NO DE LES SERVICES DE LA CONTRACTOR DE L THE R. P. LEWIS CO., LANSING P. LEWIS CO., LANSING, P. LEWIS CO., LA john v. 10).

UNCLEANNESS, legal purifications enjoined for (Lev.

. . .

UNCLEAN ANIMALS

those that chew the cud, but livide not the hoof (Lev. xr 4-7; Dout. xiv. 7); things bred

and scales (Lev. xi. 10-12; Deut. xiv. 10); unclean birds (Lev. xi. 13-19; Deut. xiv.

rupeds (Lev. xi. 20, 21); quad-. . . .

UNC'TION, anounting, pre-2 1 15 1 7 21 and it is a little to a 1 - 2 - 2 - 2 -10 10 the same of the same of the sacrament of Extreme Unction, the anointing of the sick (James

U/NITY OF THE CHURCH half a feet that a series a first 4 1 100 100 100 1 1 1 1 1

UN'KNOWN GOD. Ar altar in Athens erected to the Unknown God. St. Paul uses the fact in argument

UNLEAV'ENED BREAD. See AZYMES.

T

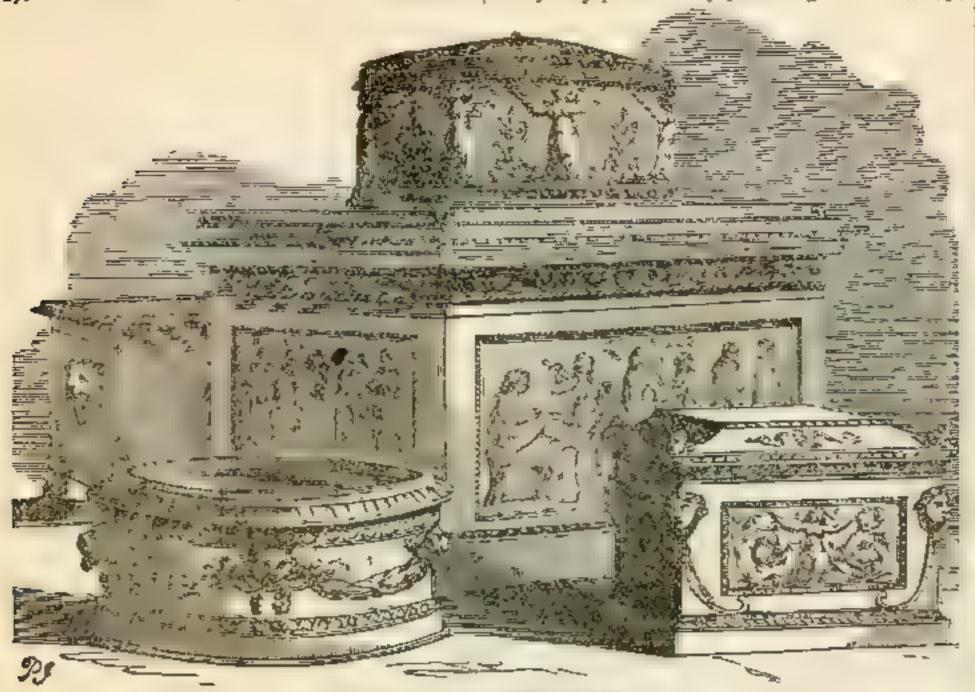
UR, a city of the Chaldees, native place of Thare and Abraham. God orders Abraham to leave it, and - 1 - 1 - 1

UR, father of Eliphal, one of David's champions 1 Town III and

URBA'NUS, a convert whom St. Paul salutes as his helper in Christ Jesus (Rom. xvi. 9). U'RI, father of Beseleel (Ex. xxxi, 2)

UPLAS PROFILE CONTRA

David's army, besieging Rubba (2 Kings xi. 1, 6); valley of Achor (Jos. vii 24, 26; Isas. lxv. 10; Osee his wife, Bethsabee, seen and seduced by David (2-1 ii. 15; valley of the Ree is (Jos. xvi. 8; xvii. 9); 16; xxiv. 65; xxxvii. 14; 1 Cor. xi 10; Isai. ii. 23). 5); David sends for Urias, and endeavors to conceal valley of Jephtahel or Jephthael (Jos. xix. 14, 27);



CREEK AND ROMAN BOXES

his sinfal act, but is bathled by the soldie ly prine of valley of Sorec (Judg xvi 4); valley of Sennim letter to Joab, directing him to put Urias in the post xx. 1. 13, valley of Terebuth (1 Kings xvii 2); of danger (14, 15); he is killed (17); Bethsabee valley of Blessing (2 Paral. xx. 26, villey of the mourns for him (26)

by order of King Achaz, like one at Damasaus (4 Paral. iv. 14; 2 Esd. xi. 35); valley of Tears (Ps. Kings xvi. 10, 11); offers holocausts and libations | lxxxii. 7); valley of Vision (Isat. xxii. 1); valley of on it by order of the king (15, 16).

Jerusalem and the country as that prophet (20); Joa- 4); valley of Gibon (2 Paral. xxxiii. 14). kim, king of Juda, sought to but him to death, but he fled to Egypt (21), the king sent to Egypt for him, 1 1) and slew him with the sword, casting his dead body into the graves of the common people (23).

Poboam (2 Paral, xiii. 2).

US, son of Aram (Gen. x. 23).

12, Luke vi 34, xix 8)

Huzal († Paral i 21)

VAGA'O, eunuch of Holosernes, directed by him | Paral. vi. 28). to summon Judith (Judith xii 10, 12); closes the doors (xiii. 1); discovers his master's death, and Judith's from the rest of the tabernacle; its form, maternal flight (xiv. 13- 16).

Salt Sea (Gen. xiv. 3); vale of Mambre, where | (Num. iii. 23, 25, 31; iv. 24-26); another veil in the Abram dwelt (Gen. xiv. 13; xvni. 1); vale of Save, | entry that was before the tabernacle (Ex. xxxvni. 18; which is the king's vale (Gen. xiv. 17); the noble Num. iv. 25, 26); the veil before the oracle in Solovale (Gen. xii. 6); vale of Gad (2 Kings xxiv. 5); mon's temple wrought with cherubim (2 Paral. iii. vale of Sephata (2 Paral. xiv. 10); vale of Taber- 14); Antiochus carried off the veil of the second nacles (Ps. cvii. 8).

VALECASIS, a cir (losue xva 21)

p), alley et School (n x 1 K, gs x t. 15), 45).

Urias (7-13); sends him back to the army with a (Judg. iv. 11); valley of Raphaim (2 Kings v. 18; Sa't P.ts (2 Kings viii, 13, 4 Kings x v. 7), valley URI'AS, high priest of the Jews, builds an altar of Josaphat (Joel iii. 12); valley of the Artificers (I Topheth, or of the Son of Ennon, or of Slaughter URI'AS, a prophet of the Lord, son of Semei, of | (Jerem. vii. 32), or of Dead Bodies (xxxi. 40); valley Cariathiarim (Jerem. xxvi. 20); prophesied at the of the Passengers-valley of the Multitude of Gog same time as Jeremias, and predicted similar woes to (Ezech XXXIX 11; valley of Cedron (4 Kings XXIII.

VAN'ITY OF EARTHLY THINGS (Eccles.

VAP'SI, a Nephthalite (Num. xiii. 15).

VASH/TI, wife of Assuerus, refuses to obey his UR'IEL, of Gabaa, father of Michaia, wife of order to appear in the banquet to show her beauty to all the people and the princes (Esth 1 10-12); had made a feast for the women (9); Assuerus consults US'URY forbid len (Ex xxii. 25; Lev xxv 36, what sentence should be passed upon her (12-15), Deut. xxiii. 19; 2 Esd. v. 7; Ps. xiv. 5; Prov. xxii. by the advice of Mamuchan, Assuerus repudiates and 16; xxviii. 8, Jer. xv. 10; Ezech xviii. 8, 13; xxii deposes her, lest by her example wives of princes slight the commands of their husbands (16-22); UZAL, sixth son of Jectan (Gen. x. 27); called Assuerus repents, remembering Vashti, what she had done, and what she bad suffered (ii. 1).

VASSE'NI, eldest son of the prophet Samuel (1

VEIL, separating the oracle, or holy of holies, and color (Ex. xxvi. 31, 32); how hung and fastened VALE, the Woodland Vile, which now is the (33), it was under the care of the family of Gerson temple (1 Mach. i. 23); Judas restores both veils (iv. 51); the veil of the temple rent at the death of our VALLEY OF THE CLUSTER (Num. xxxii. Lord (Matt. xxvii. 51; Mark xv. 38; Luke xxiii.

VEIL, a sign of woman's dependence (Gen. xx. VEIL, Moses kept his face veiled at the request

of the people, after descending from Sinai (Ex. XXXIV. 33).

VEN'GEANCE belongs to God alone, and his ministers, and is forbidden to others (Gen xv. 14; Lev. xix, 18; Deut. xxxii, 35; Judg. viii. 19; xvi. 30; Ps. vii. 7; ix. 13; xcii. 1; Prov. xxiv. 29; xxix, 22; Ezech. xxv. 12, 14; Nah. i. 2; Matt. v 39; Luke XVII.; ix. 54; 1 Thess. v. 15; 2 T.m. iv. 14; James v. 4; Apoc. vi. 10).

VERMIL/ION, a red coloring material (Wisd. MA 14)

VERSIONS OF THE SCRIPTURES. The Old Testament down to the time of the captivity was antien in Helirew, some portion was then write in Chaldaic, and after the conquests of Alexander the Great, all these portions were translated into Greck, and are known as the Septuagint. Later books were written in Greek; and, as is generally believed, the whole of the New Testament. In the early period of Christtanity Greek was spoken from the mouth of the Rhone to the banks of the Jordan and the Nile. As the use of the language declined, the whole Bible was translated into Latin, and this version is known as the Vetus Itala. St. Jerome, a learned and holy priest, who had retired to the Holy Land, there with the aid of Jewish and other scholars, revised this old Latin translation by the Hebrew. His version or revision is known as the Vulgate, and it has ever since been in use in the Catholic church. The Psalms alone belong to the earlier version. See Introduction.

VES'SEL, parable of the potter's vessel broken : Jet. XIX, 11)

VES'SELS of the temple of Jerusalem transported to Babylon (Jer. xxvn. 19-22; 4 Kings xxv. 13 16; put by Nabuchodonosor in the temple of his god (1 Esd. i. 7); profaned by Balthasar (Dan. v. 2); restored by Cyrus (1 Esd. i. 8-11); carried off by Antiochus (I Mach. i. 23); new vessels made by Judas Machabeus (iv. 49).

VESTIBULE, the alter of bolocausts, in the entry or vestibule of the tabernacle (Ex. xl. 27); victims immolated there (Lev. iu. 8).

VEST'MENTS of the Jewish priests (Ex. xxvni.; xxix. 5-9).

VETCHES, a legume (Isai. xxviii. 25; Ezech. 17, 9)

VIAL, Samuel took a little vial of oil to anoint



THE VLIL WORN IN THE FAST

Saul (1 Kings x 1); vials full of odors (Apr c v. 8). vials of God's wrath (xv. 7, xvi.)

VICTIMS, qualities required in victims to be offered to God (Lev xxr 19.)

uvn 45, 2 Para, and 11, and S, axiv 2., and S, the son of man (Apoc. xiv. 18) Judith ix. 15; Ps. exvii. 16; Prov. xxi. 31); God VI PER, a sem in sus serpent (] b xx 16, 1 enal es a few to overe me parer l'arthres re l'ast t, xiv. 14; Judg. vii. 2; 2 Paral, xisi, 14; 1 Mach. ni. 1 at [1 (r x 54

6; Isai. xxix. 20; Jer. i. 11, 12; Matt. xxiv. 42; marriage (I Cor. vii. 38, 40); vow of virginity evi- and lean kine, the full and basted ears (xli.); Na-13. 13. 14. 14. 15. 17. 11 38, Lune dently made by the Blessed Virgin (Luke i. 34); the buchodonosor's vision of a statue of metals and clay

1. 3", 111 3 , 4 "EXE 31 1 C T 114 13; Eph. vi. 18; Col. iv. 2; I Thess. v. 6, 10; I Pet, iv. 7; Apoc. iii. 3).

VILLAGES (Jos. xni. 17; xv. 32, 44 2" 51 5" 52 65 52, 5 6 24, 25, Esth. ix. 19; Mark vi. 36, 56; Luke viii. 3. 11 1

VINE, parteller \ e cen it 20. 21); generally cultivated in Egypt and Palerre i i i i i i sa with prodigious clusters (Nam. xiii. 23); for ever tel te et a a v. e and fig-tree, a type of peace and happiness (3 Kings iv. 25; Mich. iv. 4); a wife comi seel to a run - 1 - 31; choice vines (Isai, v. 2, 4); Israel a vine 's forancies reak t, and ricompares himself to a vine, and his apostles to the branches (John xv. I); the church compared to a vineyard (Ps. lxxix, 9; (et n 15, las v 2, kr 1 21, an. to, Matt xx 1, Mark x. 1, Lake xx.

VIN EGAR. Nagarites forbidden to drink (Num. vi. 3); Booz gives Ruth bread and vinegar (Ruth ii. 14); used as a type of sourness (Prov. x. 26); vinegar on nitre (xxv. 20); vinegar on a sponge given to our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 36; John xix. 29, 30).

VINE YARD, the first mentioned is that planted by Noe (Gen. ix. 20); our Lord, in the person of Juda, represented in Jacob's blessing as "tying his foal to the vineyard, and his ass to the vine" (Gen. xhx, II); law as to injury to vineyard (Ex. xxii. 5); grapes that fall in vineyard, or are left ungathered, not to be gathered, but left for poor {Deut. xxiv. 21. Lev aix 10 , vines of not to be pruned in the seventh year (xxv. 4): Nazarites to eat nothing coming from the vineyard (Num. vi. 4); Israelites promise

march (Num. xx., xxi.); vineyards enclosed by walls anger (1 Tim. v. 12) (XX 1 24), a person going into a regiment, then all (Pr. lxxvii. 47; lxxix. 9; civ. 33; cvi. 37; Cant. i. (Apoc. xiv. 4). 5; ii. 13; vi.-viii.); our Lord's parable of the vine- | VIR/TUES, one of the chours of angels (1 Pet. Matt ax t' panable of the la orem in the in 22).

VIC'TORY comes from God (Ex. xvii, 9; Deut, vineyari luke ax 9, Matt xxi 34, Mark xx 2), 1 vu. 18, Jos xi 6, Judg vu 7, I kirgs xiv 6, mysterious gathering of the vineyard of the earth by

VIR GIN. Isa as pro hesies clearly that the 2 16, 22); rejoicings over victory (Num, axxi. 54; Vanna of a Virgin Isia v., 14), the Judg. xi. 34; 1 Kings xviii. 6); Christ's victory over ar at a tree to the home | Virgin Mary vision of the destiny of his posterity (Gen. xv. 12, 17); that she is to be the mother of the Messias (Luke i. Jacob's vision of the ladder (Gen. xxviii. 12); vision



THE LAST COMMUNICAL EST TEROME WHO PREPARED THE VULGATE OR REVISED LATIN VERSION OF THE BIBLE.

not to touch the vineyards of the nations on their violation of the vow of chastity draws down God's wages promised to the mother of Moses (Ex. ii. 9);

VIR'GINS. In the slaughter of the Madianites or all et that carry away Treat av . 24 . . . virgins are spared by God's order (Num. xxi. of the vineyard of Sodom (xxxii. 32); God gave the 18); the virgins of Jabes in Galaad and Silo carried Israelites vineyards they had not planted (Jos. xxiv. off by the Benjamites (Judg. xii. 21, 23; xxi.); some 13); Sichemites trample down vineyards (Judg. ix. virgins shut up in the days of the Machabees (2 27); Samson destroys the vineyards of the Philistines Mach. iti. 19); our Lord's parable of the wise and (Judg. xv. 5); Achab kills Naboth to obtain his the foolish virgins (Matt. xxv. 1-13); virgins provineyard (3 Kings xxi. 1-16); vineyards referred to phesying (Acts xxi. 9); virgins who follow the Lamb

VIR/TUES OF SOLOMON (2 Paral ix, 5). VIR/TUOUS WOMAN, Ruth declared to be I whi II

VIS'ION, land of. Abraham is ordered to ge into the Land of Vision to sacrifice Isaac (Gen. xxii

VIS'IONS, the most remarkable: Abraham's VIGILANCE. We are always to watch and to 26); Elizabeth hails her as mother of her Lord (43). of an angel with whom he wrestles (Gen. xxxii. 24); W. 1 15, 11, F : 5 v. 17, xxxx 15, xxxx Cor. vii. 25; Apoc. xxv. 4); preferred by St. Paul to to his sheaf (xxxvii. 5-9); Pharao's vision of the fat

> (Dan. ii. 31-45); Nabuchodonosor's vision of a tree (iv. 7-14); its interpretation *-- 2. . 1 ... v. n of he fur le s 1 lassas fitte war ut. le t ; 2", la vs of an angel (x., xi.); Ezechiel's vision of tion in action to search to a-28); vision of the sins of Jerusalem (viii.);

> VISIT, St. Paul desires to visit the saints (Rom. i. 11; xv. 23, 32; Gal. 1v.

> VOCA'TION of the Jewish people in Abraham (Gen. xii.); of the Gentiles instead of the ungrateful Jews (Acts xvin. 6); vocation of the twelve apostres (Matt. x. 2); we are to make our calling (2 Pet. i. 10).

> VOICE-OF GOD to be hearkened to (' x xx 2 , xix 5. Num xiv 22, Deut v 25, vii. 20, xui 18, xxvii 1, 2 Kings x 1 45, 4 Kings xvii 12, Px. laxa, Iros v 13, v 1 4, Isu last 6-8; Jerem. iii. 13; vii. 29; xxvi. 13); the voice of many waters (Ps. xli. 8; xcii. 3; Apoc. i. 15); voice of one crying in the wilderness (Isai. xl. 3, 6; Matt. ini. 3; Mark 1 2, 3, 4, Like in 4; John 1. 23); the voice of rums (Jer. xhx. 21).

VOW AND PROMISE to be made to God (Gen. xxviii. 20; Lev. xxvii. 2; Num. vi , xxi 2, xxx , Deut xxiii 21; Judg. xi. 31; I Kings xiv.; 2 Kings xv. 8; Ps. lxxv. 12; Eccles. v. 4; Baruch vi. 34; Matt. xiv. 7; Acts xviii. 18; xxi. 23, XX/1 12

VULTURE, a bird of prey (Job xxviii. 7); forbidden as unclean (Lev. xi. 14; Deut. xiv. 13).

WA'FERS used in the divine worship (Ex. xxix. 2, 23); unleavened (Lev. il. 4) va. 12. Note vi 11

WA'GES of the hired servants not to be detained (Deut. xxiv. 14; Tob. iv. 15);

wages of a hireling (Deut. xv. 18); illgotten wages not to be offered to God (xxiii. 18); the wages of miquity (2 Pet. ii. 15).

WALL, St. Paul calls the high-priest a whited 1 ... 1

WAN'DERING of the Israelites in the desert, * * * 1 1 X X .. I"

WAR, the penalty of sin (Lev. xxvi. 25; Deut. xxx 2 | 2 | 2 | 2 | 44, a 5, x 2 x 1, x 7 xiii.; Isai. v. 25; Jer. v. 15); Abraham makes wer in order to rescue Lot (Gen. xiv. 14); Israel makes war to avenge the wrong done a Levite (Judg. xx.)

Josue makes war by order of God (Jos. vi.; vii. 11- | 2, 3); our Lord washes his disciples' feet (John xiii.

vi.i. 30; x.-xii.); David makes war on the Amaie- 5); Pilate wasnes his hands to show that he took no cites (I Kings xxx); conduct to be observed in war] part in the death of Christ (Matt. xxvii 24).

WATCH. The night divided into watches (Ps. lxxxix 4), the beginning of the watches (Judg vii. 19; Lam. ii. 19); the second watch, third watch (Luke xii. 38); the fourth watch (Mark vi 48); the morning watch (Ex. xiv. 24). The shepherds kept the night watch over their flocks (Luke ii. 8); watching vain without God's aid (Ps. exavi, 1).

WATCH, our Lord often enjoins on us to watch and pray (Matt. xxiv. 42, 43; xxv. 13; xxvi. 40, 41, Mark xni. 33, 35; xiv. 37, 38; Luke xa. 37, 39; xxi. 36; I Cor xvi. 13; 1 Pet. v 8; Apoc. xvi. 15).

WATCHERS, angels so called (Dan. iv 10, 14)

WATCHING, devotional (Ps. lxii, 2; c1, 8; 2 Cor, vī, 5; xi, 27); n the temple (1 Kings ii, 22; Luke ti. 37; Prov. viii. 34).

WA'TERS, their creation (Gen. i. 2); they are divided (6, 7); the lower waters gathered together and called seas (10); the waters bring forth the creeping creature having life, and the fowl that fly (20); the waters of the sea filled (22); God declares that he will bring the waters of a great flood spon the earth (vi. 17), they burst forth (vii. 11-24); they retire (viii. 3 13); water changed into blood in Egypt (Ex. vii. 17-22; Wis. xi 7); waters of the Red Sea divided by Moses (xiv. 21-31); waters of the Jordan divided by Josue (Jos. ui 13-17); by Eliseus (4 kings ii 13, 14); made sweet by Moses (Ex. xv. 25); by Eliseus (4 Kings 11. 19 22): M ses makes water flow 2 letech

God, and of the gifts of the Holy

12; Zach. xiv. 8)

ful (Ps exvn 5; Prov. iii. 6, 17; xvi. 5, 17, Ecclus. WASH. Scruples of Pharisees in regard to wash v. 12. Isii. xxvi. 7; xxx 21; xxxiii 16, xxxv. 8; lx ing the hands rebuked (Matt. xv 2, 20; Mark vi. 3; Jer xxxi. 21; Osee xiv 10; 1 Thess. tv. 1; Heb. | 60 mnas

| xii, 13); the Lord guides the way of the just (101). 20; Ps. xvi. 5; xxiv. 4; cxviii. 35; Prov. 1v. 12 5; xiii. 6; xvi. 9; xx. 24; Isai. xlviii. 17; Jer. x. 23; Mich. iv. 2); what is the way of the wicked, and the end thereof (Job vl. 18; Ps. i. 6; exvia 3; Prov. iv. 19, 27; xm. 15; xiv. 12; xx1 2; xxn 5, xxviii. 18, Ecclus it. 16; xxi 11; Isat lvn. 10, Jer it. 36; iv. 181; there is a way which seemen just to a man but the end thereof leads to death (Prov. xiv. 12).

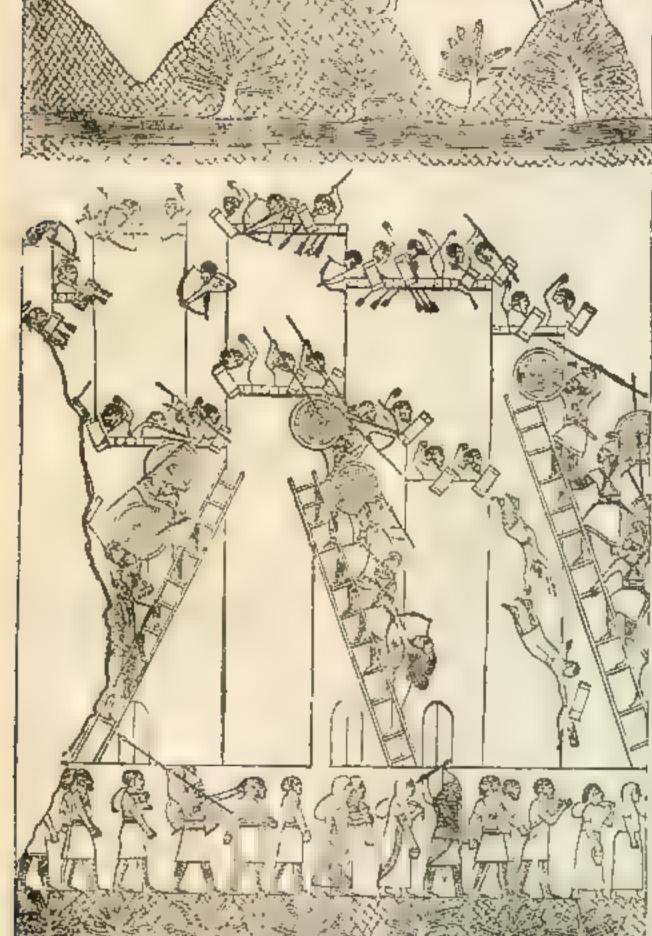
WEDDING. The riddle proposed at Samson's wedding (Judg. xiv. 14); wedding and marriage of Esther (Esth. ii. 18); description of a wedding (1 Mach. ix. 37, 39); we are to be like men who wait tor their Lord when he shall return from the wedding (Luke xi. 36), we are not to take the first place at a wedding (xiv. 8). See MARRIAGE.

WEIGHTS. False weights and measures forbidden (Deut xxv 13, 14)

WEIGHTS AND MEASURES.

10 ghras 2 bekas 60 s cles 30 mn ts	make 1 beka 1 siele 1 mna 1 talent	5 dwts. 20 " 2 lbs., 6 oz. 125 lbs.		
HEBREW MEASURE.				
4 digits 3 palms 2 spans 4 cubits	1 palm 1 span 1 cubit 1 fathom	3.6 inches 10.9 " 1 ft. 9.8 " 7 ft 3.5 "		
LONG MEASURE.				
5 for ongs 5 for ongs 2 Sal Jacobs 3 miles 8 parasangs	lay journ. I mile I parasang	4 " 768 "		
LIQUID MEASURE.				
1 1/3 caphs 4 logs 3 cabs 2 hins 3 saia 3 ephi 10 ephi	I log or rebal I cabe I hin	.833 pints 3 333 " 1 gal., 1 qt. easure 2 gal., 3 qts		
DRY MEASURE				
20 gachals 36 gachals 314 gomor 3 sata 5 ep. 1s	r cabe r omer r setum r ephi r letech	I peck, I pt. 3 pecks, I ot., I pt.		

I core



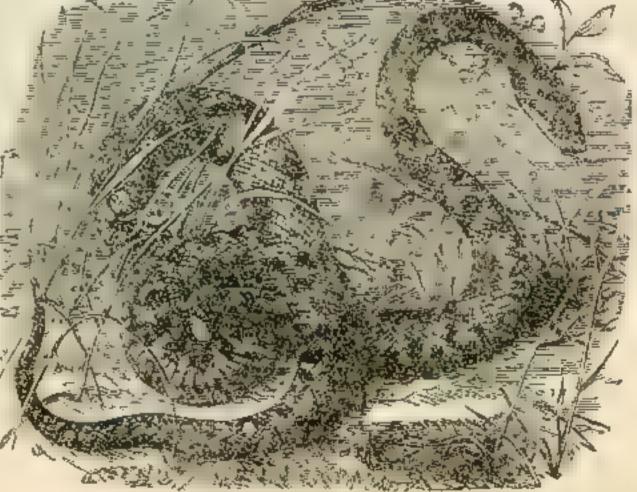
A CITY TAKEN BY ASSAULT, AND THE INHABITANTS LED AWAY CAPTIVE. I tom Konyun; s. chayard's Nineveh, ii 285.)

(Deut. xx. 1-20); prayer offered to God in battle by from a rock (Ex. xvii. 6; Wis. xi. Moses (Lx xvii. 8-12), David's trust in God be- 4) Our Lord changes water into fore his combet against Golleth (I Kings xvii 45), wine, at the wed ling feast in Cana, Asa's prayer to God in war against the Ethiopians of Galilee (John ii. 1-11); water 2 Paral, xiv. 11); Josaphat's prayer (xx 6-12; Eze- that washes away the sms of the chias' xxxii. 20 ; Judith's prayer (Judith vin 1x.); world (Matt. iii 16; xxvin 19; prayer of the Machabees (1 Mach. iii. 21; iv. 10; 2 Luke iii. 21; John iii. 5; Ezech Mach, viii. 16, 19); God fights in behalf of his own xxxvi. 25; Zach. xiv. 8; Mark i. 4; Fx x.v. 14; Deut. i. 30, ini. 22; 1 Kings xvn. 46; Col ii 12; Heb. x. 22); wa.er 2 Paral, xx 15. Ps xvi. 35; exhii. 1; Isai xxx 15), walked upon (Matt xiv. 26; Mirk

WARLIKE ENGINES, not to be made of vi. 48); inexhaustible John iv. fr it trees (Deut xx. 19, 20); engines to shoot arrows 14), many waters signify persecution and great stones (2 Paral, xxvi. 15; 1 Mach vi 20); (Ps lxvii. 16; exhi. 7; Cant. viii. angines to attack walls (t Mach. v. 30; vi. 31; 2 7; Matt. vii 25; Apoc. xii 15): Mach Mi 15); on elephants (7 Mach. vi 37); engines water a figure of the knowledge of & of war (2 Mach xil 27)

WARRIORS, names and exploits of the greatest. Ghost. Isai xi 9; xii 3; xxxiii 16; wart ors n David's army (2 Kings xxiii, 8-39; 1 xliii 20; xliv 3; Ezech, xlvii, 1-Paral, xii. 1-37; xxvii, 2-15).

WASH. Our Lord washes his apostles' feet WAX formed by bees (Ps. xv. (John xiii. 5); washing of feet an oriental act of hos- 15; lxvii. 3; xcvi. 5; Mich. i. 4). pitality (Gen xvin. 4; xix. 2; xxiv. 32; xhii 24; WAY. What should be the way of the true faith-Luke vn. 44; 1 Tim v. 10).



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WINE, first recorded to have been made by Nec

darkness (Matt. xxii, 11-13).

WELL OF AGAR (Gen. xxi. 19), dug by Abraham (xxi. 25-30); called Well of Bersabee, or of the Oath (31); Well of the Living and Sceing, where Isaac dwelt (Gen. xxv. 11); Well of Beihlehem (1 Paral. xi. 17); Jacob's well near Samaria, where our Lord converted the Samaritan woman (John iv. 0-12)

WHALE, mentioned by Job (Job vii. 12); by Isanas (Isat xxvii. 1); swallows the proplet Jorias Jon 11 1-11; Matt x 1 40).

WHEAT and COCKLE, our Lord's parable of the (Matt. xni. 24)

WHELPS, parable of the lion's whelps (Ezech AIX. 2-9; Nah II. 11, 12)

WHIRL/WIND, the Lord answered Job out of whirlwind (Job xxxviii. 1).

WICK'ED LIFE is worse than death (Ecclus. xxii 12), the wicked coult death (Wis. i. 16; the punishment of the wicked (Wis, v. xvi.; xix); it is eternal (Matt in 12, xxv. 41, 46; Mark ix. 43-48; 1 Luke id. 17; 2 Thess. i. 7-9; Jude 6, 7; Apoc. xiv. 10, 11; xx 10; Isai xxx10, 14).

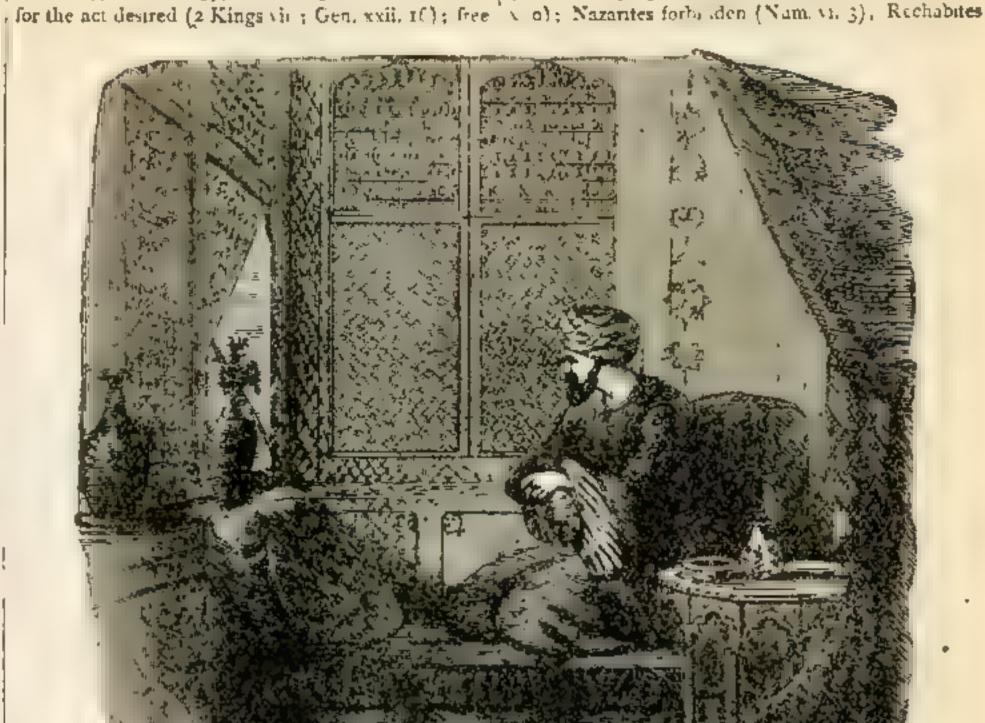
WID'OW of Sarephta entertains and lodges the prophet Elias (3 Kings xvii, 10); our Lord raises to life the son of the widow of Naim (Luke vii 11-18); our Lord praises the charity of the widow who gave her mites to the temple (Mark xit 42; Luke xxi. 2), under the law, a brother married the widow of a brother dying without issue (Gen. xxxviii. 8; Deut. xxv. 5, 10); the obligation of assisting widows (Ex. xxii, 22; Deut. xvi. 14; Dorcas (Acts ix. 36, 39).

(1 Kings iii, 18; 2 Kings x, 12; xv. 20; 1 Mach. | iv. 8; 1 Pet. i. 22; 1 John iii, 3; Apoc. iii, 20). iii. 60; Matt. vi. 10; xxvi. 39; Acts xxi. 14; t Cor. WIL/LOW, a tree; wi.lows of the brook (Lev.

WASHING OF HANDS IN THE EAST.

will of God in all things (Matt vii 21, xii, 50; Mark Apoc. vii. 1), the wings of the wind (2 Kings xxii. 2. 35; Rom. xii. 2; Eph. v. 17; Col. i. 19; 1 Thess. 11); the winds and the sea obey our Lord (Matt. iv 3; I John ii. 17); it is the will of God that all [viii. 26, 27; Mark iv. 39, 40; Luke viii. 24, 25).

WED/DING GARMENT. The man who | men should be saved (Ezech. xviii. 23; John vi. 39; I | tad not on a wedding garment cast out into exterior | Tim. 1i. 4; 2 Pet. iii. 9); God accepts the sincere will | (Gen. ix. 21); Jewish priests forbidden to use (Lev.



EASTERN WINDOW AND CASEMENT

xxiv. 17, 19; xxvi. 12; xxvii. 19; Judith ix. 3; will remained in man after and in spite of Adam's forbidden by their founder, Jonadab (Jer. xxxv. 6); Job xxiv. 3; xxxi. 16; Ecclus. iv. 10; Isai. i. 17; Jer. | fall (Gen. iv. 7; Deut. xxx. 19; Jos. xxiv. 15; Ps. cautions as to the use of wine (Prov. xx. 1; xxi. 17; xx.1. 3; Zach. vii. 10, Mal in 5, Mait. xxiii. 14, 1 xxiv. 12; Wis. ix. 10; Ecclus. xv. 18; xxxi. 10; I l xxii. 20, 31, Ecclus. xix. 2, xxxi. 38, Joel 1. 5), the Tim. v. 3, 16; James i. 27); God will not despise | Cor. iii. 8; vii. 37); the will of man co-operates with use of wine in moderation not forbidden (Ecclus. the prayer and complaint of a widow (Ecclus xxxv the grace of God (1 Kings vil. 3; 2 Paral, xii. 12; 'xxxi 32, 35; 2 Mach xv 40, John ii 3, 1 Inn. v. 17); the tears from her cheek go up even to heaven Ps. ix. 17; lxi. 13; Prov. xvi. 1, 5, 9; Ecclus. ii. 13); use of wine in the worship of God (Ex. xxix, (18); how widows shall live and employ their 20, Isai. i. 15; xl 3; xlv. 8; lv. 6, 7; Jer. al. 1- 40; Num. xv. 5); used in the institution of the holy time (I Tim. v. 3, 9, 16); examples of holy 22; iv. 3-14; xxv. 5; xxvi. 13; Ezech. xviii. 21- Eucharist (Matt. xxvi. 27; Mark xiv. 23; Luke xxii. widows: the willow of Surephra (3 Kings xvii 10), 32; Zach. i. 3; Mal. iii. 7; Matt. vi. 23; xi. 21; 20; I Cor. xi. 25); wine of the wrath of God (Jer. Judith (Jud. viii. 4); the mother of the Machabees John vi. 37; Acts iii. 19; viii. 22; ix. 6; Rom. x. VV 15; Apr c xiv. 10, xvi. 19; xix. 15; wine of (2 Mach. vii.); Anna (Luke ii. 37); Tabitha or 13; 1 Cor ui. 9; Nv. 10; 2 Cor. vu. 1; Eph v. 14; Libanus (Osee xiv. 8); wine which maketh virgins Phi. il. 12, 13; iv 13; Col. i. 29; iii. 10; 1 T.m, to spring forth (Zach. ix. 17); water changed into WILL, the will of God should be the rule of oars iv 16; 2 Tim. ii. 21; Heb. iv. 16; Mi 12; James wine by our Lord (John ii. 1-11)

(v. 19; Heb. vi. 3; James iv. 15); we are to do the xxiii 40; Job xl. 17; Isai xliv. 4), torrent of the

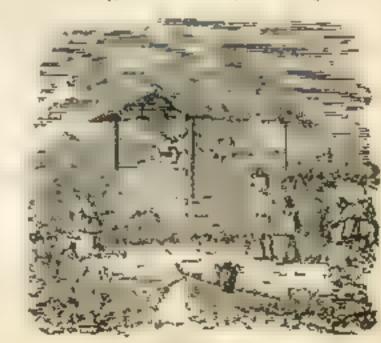
willows (Isai. xv. 7); willows of Babylon (Ps. exxxvi. 2).

WIN'DOWS (Cant. ii. 9; Judg. v. 28; Prov. vii. 6).

WINDS, the east wind (Job i. 19); the north wind (Ecclus. xhii. 22; Prov. xxv. 23); the east northeast wind (Euro Aquilo), (Acts xxvii. 14); the west wind (Ex. x. 19); the south wind (Ezech, xxvii. 26; Acts xxvii. 13); a burning wind (Gen. xh. 27; Ex. x. 13; Job xxvii 21; Jer. iv. 11; xviti. 17; Ezech. xvii. to, x.x. 12; Osee xiii. 15; Agg. ii. 18), the four winds (Ez. xxxvii. 9; xlii. 20; Dan. vii. 2; viii. 8; xi. 4; Zach. ii. 6; vr. 5; Mait xxiv. 31;

WINE-PRESS, used in crushing the grapes to make wine (Num. xviii. 27; Deut. xv. 14; xvi. 13; Judg. vi. 11; vii. 25; 4 Kings vi. 27; 2 Esd. xiri. 15; Johann 11), the word is ested in a figurative sense (Isat Ixin 3; Matt. xxi 33; Apoc. xix. 15).

WIN'TER, one of the seasons (Gen. viii. 22); a season of rain (Job xxxvii, 6); its departure (Cant.



WINE-PRESS.

ii. 11); our Lord directs his disciples to pray that their flight from Jerusalem be not in winter (Math. xxiv 20; Mark viii, 18).

WIS'DOM, one of the canonical books of the Old Testament, written by Jesus, the son of Strach (Wis.)

WIS'DOM. Divine wisdom, its origin, properties (Deut. iv 6, xxxiv. 9; Job xxviii 20; xxxii. 7; Eccles. vn. 12; ix. 13; Wis. vi., vii., vni., ix., x., x1, xii.; Feelus 1., m., iv. 12, 29; xx1. 13; xx1v.; xxxix. 1-14, Luke xxi 15; Rom x. 33; 1 Cor. i. 17; 11. 6, 10; m. 19, Col. ii. 3; James i. 5; m. 15); humon wisdom rejected by God (1 Cor. 1, 19); Jesus Christ our wisdom (t Cor. L 30); the wisdom of the philosophers exposed by St. Paul in the crimes they percetrated (Rom. i. 21-24; iii.), wisdom granted to Solomon to other gifts (3 Kings iii.); our faith not to rest on human wisdom, but on the power of God (r Cor. ii. 5); the foolishness of God is wiser than man (1 Cor. i. 25); the wisdom of the fiesh is an enemy of God (Rom. viii. 7).

when Jesus was born in Bethlehem (Matt. ii. 1); saying that they had seen his star in the East, and had come to adore him (2); Herod inquired the time of the appearing of the star (7); and sent them to Bethlehem, as the chief priests and son les said that Christ was to be born there (3,4); the star went before them till it stood over where the child was, they entered and adored him, offering gifts (9-11); warned in sleep they returned to their country by another way (12).

WITCH OF ENDOR, evokes Samuel by order of Saul (1 Kings xxviii, 15; Ecclus, xlvi, 23); a pythonical girl delivered from the devil by St. Paul man (Mark vii. 26); the woman with the issue of xx. 12). (Acts xvi 18)

WIT'NESS. False witness forbidden (Ex. xx. xxxv 30; Deut xv.i 6; xix 15; Matt. xvin. 16; 2 (Apoc. xii. 13); woman sented on a beast (xvii. 3). Cor xm 1; 1 Tim. v. 19)

after wizards (Lev. xix. 31).

WO. Why God menaces men and kingdoms with wo (Joel i. 15; Amos v. 18; Apoc. viii. 13; iii 5; Judg. xm. 19; I Paral xvi 9, 12, 24; 2 Esd king is a child (Eccles. x. 16); wo to the Jews, the 48) sinful nation Ecclus. vli. 11; Isat. i. 4, 24; xvii 12; xxiv. 16, xxiv.-xxxi; xlv. 10; Jer. xiii. 27; Ezech, ii 9; xvi. 23; Osce vii. 13; Mich. ii. 1; Soph. 11. 5; iii. 1), we to him who is hardened in evil (Isai. iii. 9, 11); to those who seek only to lay up goods (v. 8, 18; Amos vi. 1; Hab. ii. 6-12; judges (Isai, x. 1; Jer. xxii, 13); wo to Ethiopia (xxviii. 1); wo to Sennacherib (xxxiii.); wo to pastors (Jer. xxnl; Ezech. xxxiv. 2); to false prophets (Ezech, xiii. 3, 18; Jude 11); wo to Egypt (Ezech. xxx.); we to Ninive (Nah. ni. I); we to the double Babylon (Apoc, xviii. 10).

(Jer. v. 6; Soph. iii. 3; Hab. i. 8); attacking sheep | 35; Mark xm 31; Luke xvi. 17; xxi. 32, 1 Pet i ander the Messias the wolf shall lie down with the 11; Isai xxvi. 12; lv. 11; Matt. viti. 13, 26; Mark pared to wolves (Matt. x. 16; Acts xx. 29).

known apologue, cited Matt. vii. 15.

rib taken from the side of Adam (Gen. ii. 22); created for him (1 Cor. xi, 9); subject to man (Gen. iii, 16; Eph. v. 22); seduced by the serpent (Gen. iii. 1-6); leads man to sin (6); under the Jewish law a woman could not make a vow without her hasband's consent (Num. xxx, 13); forbidden to wear the dress of a man (Deut, xxii. 5); duties of a married woman (Tob. x. 13; 1 Cor. vii ; 1 Tim, iti. 11; v. 10; Tit. ii. 3, 4); her modesty elevates her in glory (Prov. xi. 16); vigilance renders her the crown of her husband (xii, 4); woman to have her head covered in prayer (1 Cor. xi. 5); to listen in silence (I Tim. ii. II); captive women and strange women sent away (I Esd. x.)

WOM'AN (individuals), a woman condemned to have her hand cut off (Deut, xxv. 11); a wise woman WISE MEN came from the East to Jerusalem saves Abela, and causes Seba to be beheaded (2 Kings xx. 16-22); Respha watches the bodies of her sons (2 Kings xxi. 8, to); Debbora judges Israel and defeats Sisara (Judges iv.); Jahel, wife of Haber, kills Sisara with a nail (iv. 21); Abimelech killed by a woman (ix. 53); Judith slays Holofernes (Judith xiii. to); Esther saves the Jewish nation (Esth.); women endowed with the spirit of prophecy: Mary, sister of Aaron (Ex. xv. 20); Holda (4 Kings xxii, 14); Anna (Luke ii. 36); the daughters of St. Philip (Acts xxi.

WON/DERFUL WORKS OF GOD (Acts ii. (Mark xiii. 32). WIZ'ARD. The Jews forbidden to go aside II; I Paral. xvi. 12; Tob. xii. 20, 22; Job xxxvii. 14; Ps. xxxix. 6; cxliv. 5).

WORD. Jesus Christ, the Word of the Father, 1 xxi. 7; Isai. xli. 14). made flesh (John i. 14).

WORD OF GOD. We should always have it before our eyes (Deut. iv. 1; vi. 6, 17; xi. 18; Num. xv. 39; Ps. i. 2; Prov. iii. 1; Iv. 1; vi. 20; vil. 1); we are not to depart from the Word of God (Deut. Luke vi. 24); we to him who speaks not when v. 32; xxvni. 1; Jos. i. 7; xxni. 6; Prov. iv. 27; he should (Isai. vi. 5; I Cor. ix. 16); we to unjust Isai. xxx. 21); the Word of God to be heard and practised (Deut. v. 1, 27; vi. 1; xxxi. 12; Isai. xxix. (Isai. xviii. 1); we to the proud and the drunkard 13; Ezech. xxxiii. 31; Matt. v. 19; vii. 24; xv. 8; xix. 20; Luke vi. 47; xi. 28; xiz. 47; John xiii. 17; Heb. iv. 2; James i. 22); contempt of the Word of God punished (3 Kings xiv. 10; 4 Kings xvii. 14, 19; 2 Paral. xxx. 6, 10; xxxvi. 15; Prov. i. 24, 28; heart (Ecclus. ii. 14); we to impenitent cities (Matt. (xxviii. 9; Isai xxv.ii 14; xxx. 9, 14; lxv. 11; lxvi. xi. 21); we to him who gives scandal (xviii. 7); 4; Jer. ii. 5; v. 12, 22; vii. 13; xvi. 9; xix.; xxv. we to the world on account of scandal (xviii. 7); 4; Ezech, xxxiii. 31; Matt. x. 14; xi. 20; Luke x. we to the scribes and Pharisees (xxiii. 13); we to 10; Acts xii. 45; xvii. 6; Rom. i. 20, 32; 2 Thess. ii. to; Heb. ii. 3); the word of God remains forever WOLF, its ferocity (Gen. xlix. 27; Ezech. xxli. (Num. xxiii. 19; Tob. xiv. 6; Ps. xxxii. 11; cxvi. 2; 27; Hab. i. 8; Matt. vii. 15); its nocturnal habits exviii. 89; Isai. xl. 8; li. 6; liv. 10; Matt. v. 18; xxiv. and lambs (Matt. x. 16; Luke x. 3; John x. 12); 25); its efficacy (Gen. i.; Ps. xxxii. 9; Job xxxviii. simb (Isai, xi, 6; lxv. 25); cruel persecutors com- i, 27; Luke v. 13, 24; viii, 24; xviii, 42); the word of God is the nourishment of the soul (Deut, viii, 3; WOLF IN SHEEP'S CLOTHING, a well- Wis. xvi. 26; Jer. xv. 16; Ezech. iii. 3; Matt. iv. 4; write in a book (Ex. xvii. 14); God writes the com

WOM'AN. Eve, the first woman, formed from a iii. 1; Ps. xviii. 11; Prov. iii. 15; Wis. vii. 9); com pared to a sword (Isai. xi. 4; xxvii. 1; xxxi. 8; xlix. 2; lxvi. 16; Eph. vi. 17; Heb. iv. 12; Apoc. L 16; xix. 15)

> WORK'MEN, appointed by God himself for the construction of the tabernacle (Ex. xxxv. 30, 34); inspiration given them (31, 35); special laws for the payment of workmen (Deut xxiv 14; 3 Kings v. 6, Tab. iv. 15).

WORKS. Good works have merit, and will be rewarded (Gen. iv. 7; Ps. exviii, 112; Prov. xi. 18; Ecclus. xxxvi. 18; li. 30, 38; Matt. v. 12; x. 42; xvi. 27; xxv. 34; Rom. ii. 6; 1 Cor. xv. 29; 2 Cor. v. 10; 2 Tim. iv. 8; Heb. vi. 10; x. 35; xi. 26; James ii. 24; Apoc. xx. 13; xxii. 7); good works agreeable to God and merit reward (Gen. iv. 4, 7; v. 24; vi. 8, 9; viu. 20, 21; xx. 7; xxii. 16; xxvi. 4, 5; xxix. 32; Ex. i. 20; xx., xxiii. 22, 25; Lev. xi. 43-45); it is not forbidden to do good works for the sake of the reward (Ps. cxvni. 112; Matt. v. 12; 2 Tum. iv. 8; Heb. xi. 26); man does not sin in all his works (2 Pet. i. 10; 1 John iii. 6, 9; v. 18); God regards as done to himself the good works done to our neighbor (Isai. xxxvii. 23; Jer. i. 19); evil works displease God, and deserve punishment (Gen in. 11; 1v. 7; vi. 3-6; vii. 4; ix. 6. xi. 4; xvii. 14; xviii. 20; xix. 11, 24-26; xx. 3; xhi. 21; xliv. 16; Ex. iii. 9; vii., xii., 9); our Lord converts the Samaritan woman (John XIV, XX, XXI., XXII.; XXXII.; XXXII.; Lev. XI. 44); iv. 7); cures the daughter of the Syrophoenician wo- men will be judged according to their works (Apoc.

blood (Matt. 1x. 20); pardons the sinful woman (Luke | WORLD created (Gen. i., ii.); overwhelmed by vii. 48); the woman taken in adultery (John viii. 11), the deluge (vii. 21); condemned by Christ on ac-16, Prov. vi. 16, 19; xix. 5, 9, 28; xxi. 28; xxv. 18. Woman in visions: woman seated in the midst of count of its scandals (Matt. xviii. 7; John xii. 31; xv. WIT'NESSES. Two witnesses required (Num. a vessel (Zach. v. 7); woman pursued by a dragon 18; xvi. 8, 11); its end foretold by our Lord (Matt. xxiv. 29; Lake xxi. 9); the time hidden from as

WORM. Manna kept over became full of worms (Ex. xvi. 20); vineyards wasted by worms as a pun-WON'DERS, miracles Ex iii 20; xv. 11; Jos. ishment (Deut. xxviii. 39); bodies consumed by worms (Job xxi. 26; xxiv. 20; Isai. li. 8); the worm wo to Monb (Num. xxi. 29; Jer. xiviii.); wo to him ix. 17; Ps. lxxxviii. 6, etc.; Dan. vi. 27; xiv. 42; of the sinner shall not die (Is. lxvi. 24; Mark ix. 43. that is alone (Eccles, IV. 10); wo to the land whose Matt. xxi. 15; Luke v. 26; Mark xiii. 22; John iv. 47; Ecclus. vii. 19); Herod devoured by worms (Acts xii. 23); worm used as a term of humility (Ps.

WORM'WOOD. The harlot's end is as bitter as wormwood (Prov. v. 4); God threatens to feed his people with wormwood (Jerem. ix. 15; xxiii. 15; Lam. iii. 15, 19); a star called wormwood falls from heaven, and waters become wormwood (Apoc. viii, 10, 11).

WOR'SHIP OF GOD. Besides the exterior act, God requires the affection of the heart (Deut. v 32; vi. 5; x. 12; xxvi. 16; xxviii. 47; xxx. 2; Jos. xxii. 5; I Kings xii. 20; Ecclus. vii. 31; Isai. xxix. 13; John iv. 23); God requires an exterior worship, adoration and service rendered to himself (Gen. iv. 3-5; visi. 20; Ex. xxiv. 5; xxv.-xxxi.; xxxvi.-xi , Lev. i.-ix.); and forbids such advaration of false gods or idols (Ex. xx. 3-5; Deut. v. 9); or worship of himself in a form not appointed (John iv. 22).

WOR/SHIPPER. The city of Ephesus called a worshipper of Diana (Acts xixs, 35).

WRANG/LING to be avoided as contrary to charity (2 Tim. ii. 24; Tit. iii. 9).

WRATH OF GOD on him that believeth not in the Son (John 111, 36).

WREST/LING, Jacob's mysterious wrestling with an angel (Gen. xxxii. 24).

WRITE, WRITING, Moses commanded to Luke iv. 4); the word of God is precious (1 Kings mandments on tables of strong (xxiv, 12; Deut. 14.

10); the law to be written on stone (xxvii. 8); writing on plates of lead (Job xix, 23, 24); on wood (Ez. xxxvii. 20,; on writing table or tablet (Luke i. 63); an altar at Athens, on which was written: "To who had fled to him for protection, and sent his the Unknown God" (Acts xvii. 23); St. John commanded to write what he had seen (Apoc. i. 19); he wrote the gospel, and his testimony is true (John xxi. 24); he is commanded to write to the seven churches (Apoc. ii. 1-22); Jesus writes on the ground (John viii. 6, 8); the apostles did not write all things John xxi 25; 1 Cor. xi. 34, 2 Thess. n. 14; 2 John 12; 3 John 13); the gospel written that you may believe that Jesus is the Christ, the Son of God (John xx. 31); written not with ink, but with the Spirit of the living God, on the fleshy tables of the heart (2) Cor iii, 2),

XAN'THICUS, a month, referred to, 2 Mach xi. 30-38.

XER'XES, king of Persia, not named, but is the fourth king spoken of in the prophecy of Daniel (Dan xi, z), his war against Greece (2)

YEA. Let your speech be; yea, yea (James v. 12). Thammuz, Ab, Elui, Tizri, Marschebhon, Caslen, in dividing the third lot fell to Zabulon (Jos. xix. 10- some murmured, but Zacheus promised half his goods the Pasch; Feast of Trumpets, I Tizri; Feast of Ex- Zabulon (xii. 11, 12); fifty thousand join David's with Cozbi, a Madianite (Num. xxv. 14).

YEAR OF JUBILEE (Lev. xxv. 10).

YES'TERDAY. A thousand years in God's Kings xv. 29; xvii. 6). sight are but as yesterday (Ps. lxxxix. 4); Jesus Christ yesterday, and to-day, and to-morrow (Heb. xui. 8). buried there (Judg. xui. 12).

YOKE, used metaphorically. An iron yoke upon thy neck (Deut. xxviii. 48; Jer. xxviii. 14); used in this sense in 3 Kings xii. 4, 9-11; Isai. ix. 4; Jer. v. 5; xxvni. 11; yoke used on animals (Num. x x. 2; Deut, xxi. 3; 2 Kings xxiv. 22); in the sense of authority or law (Judg. xix. 22; 3 Kings xii. 4; 2 Paral. x.; Ecclus. li. 34; Lam. ni. 27); our Lord declares his yoke to be easy (Matt. xi. 29, 30; I John v. 3); in the sense of a pair of oxen (Job i. 3; xlii. 12; 1 Kings xiv. 14; Luke xiv. 19); metaphorically of marriage: Bear not the yoke with (2 Cor. vi. 14),

YOUTH. We are to serve God from our youth (Ps. lxx. 5, 17, Prov. xxii 6; Eccles xi 9; xii 1; Wis. vin. 2; Ecclus. vi. 18; xxx. 12; xlvii. 15; Matt. xix 20; Luke xviii 21; Lam. iii. 27, 1 Tim. iv. 14); the sins of youth (Job xiii, 26; xx, 11; Ps. xx.v. 7).

YOUNG. The young should cultivate silence Ecclus. xxxii. 10); fortitude in young men (2 Mach. of Jehn (12). vi. 28; vii.); young men to be subject to the ancients (1 Pet. v. 5); St. John expressly addresses young men (1 John ii. 13).

ZABADI'A, son of Asael, grand-nephew of David, and one of his generals (1 Paral. xxvii. 7).

ZABADE'ANS, an Arab an tribe defeated by Jonathan Machabeus (1 Mach xii. 31).

ZAB'DI, grandfather of Achan (Jos. vii. 17, 18). In many Catholic Bibles there is an omission here.

ZAB'DIEL, father of one of David's champions fl Paral, xxvi. 2)

ZAB'DIEL, leads back some from the captivity | (2 Esd. ü. 14).

ZAB'DIEL, the Arabian, killed Alexander Bales, head to Ptolemee Philometor, king of Egypt [1] Mach. M 47)

ZAB'UD, son of Nathan, an officer of king Solomon (3 k ngs iv 5,..

ZAB'ULON, sixth son of Jacob and Lia, born 1748 B. C. (Gen. xxx. 20; 1 Paral. ii. 1); his sons were Sared, Elon, and Jahelel (Gen. xlvi. 14); Jacob blessing him before his death said; "Zabulon shall" dwell on the sea-shore, and in the road of ships, reaching as far as Sidon (Gen. xlix. 13),

ZAB'ULON, tripe of, descended from Zabuion. When it left Egypt its prince was Eliab, son of Helon men able to go to war (i. 31); they formed part of the ings for the tabernacle (vii. 24-29); its representative ' his name John he recovered his speech (63, 64), and among those sent to view the Promised Land, was untered the canticle Benedictus (68-79). Geddiel, son of Sodi (xui, 11); in the census at Settim they numbered 60,500 (xxvi. 26, 27); Elisaphan was (2 Mach. x. 19). chosen for Zahulon, to divide the land (xxxiv. 25); YEAR, the beginning of the Jewish year (Ex. xii. it was one of the tribes that stood on Hebal to curse at Jericho (Luke xix. 1, 2); being short, but anxious 2; Lev. xxiil. 5); the months of the Jewish Eccle- (Deut. xxvii. 13); in blessing the tribes Moses said: to see our Lord, he climbed a tree. Our Lord bade saist cal year, beginning in March Nisan, Jiar, Sivan, "Rejoice, O Zabulon, in thy going out" (xxxiii. 18), him come down, as he would abide with him (3-6); Thebet, Sebat or Sabat, Adar. Of the civil year, be- 16); it destroyed not the inhabitants of Cetron and to the poor, and full restitution to all whom he had ginning in September: Tizti, Marschevan, Caseu, Naalol (Judg. i. 30); they, with the tribe of Nephthali, wronged (8); our Lord declared that salvation had Thebet, Sebat, Adar, Nisan, Jiar, Sivan, Thammuz, under Barae, defeated Sisara (iv. 6-22); it furnished Ab, Elul. Feasts of the Jewish year: Pasch, 14, 15 leaders of the army (v. 14); respond to the call of Nisan; Pentecost or Feast of Weeks, fifty days after Gedeon (vi. 35); Ahialon, one of the judges, was of plation, 10 Tizm; Feast of Tabernacles, 15 Tizm; army (1 Paral, xii, 33); revolt from Roboam to form

ZACHARI'AS, son of Barachias, grandson of Iddo (I Esd. v. I; vi. 13), one of the twelve minor connexion with Persia and Med a (Jer xxv. 25). prophets. He was a priest, and with Aggeus labored to restore religion after the captivity (1 Esd. vi. 14); his vision of the four horns (Zach. i. 18, 19); on Jerusalem (ii. 2); of the two candlesticks (iv. 2); of the winged book (v. 2); of the four chariots (vi. 1); of the winged woman (vii. 9); of the Messias (the Orient) (mi 8; vi 12; ix. 9; xiv)

ZACHARI'AS, one of the canonical books of the Old Testament (Zach.)

ZACHARI'AS, king of Israel, succeeded his near Maresa, 941 B. C. (2 Paral. xiv. 9-15). father Jeroboam II., 772 B. C. (4 Kings xiv. 29); he continued the wicked career of his predecessors, but after six months was struck publicly and killed by Sellum, who conspired against him (xv. 9); with him ended the fourth generation prophesied to the house

ZACHARI'AS, the high priest, the son of Joiada. When Joas fell into idolatry, the Spirit of the Lord came upon Zacharias, and he publicly rebuked the people (2 Paral, xxiv. 20); Joas, unmindful of what he owed to Joiada, ordered him to be put to death (22), and he was stoned in the court of the temple (21); his dying words were: "The Lord see and require it" (22).

Paral. v. 7).

ZACHARI'AS, a prince sent by king Josephat to teach in the cities of Juda (2 Paral, xvii. 7).

ZACHARI'AS understood and saw God (2 Paral. xxvi. 5).

ZACHARI'AS, a priest next to Helcias, in the days of Josias (2 Paral. xxxv. 8).

ZACHARI'AS, son of Barachias, called by Isaias as a faithful witness (Isai, viii, 2).

ZACHARI'AS, son of Barachias, killed by the Jews between the temple and the altar (Matt. xxxii. 35; Luke xi. 51). There is much uncertainty as to the person intended, whether the prophet or the one mentioned by Isaias, while many think him to be the son of Joiada.

ZACH'ARY, priest of the course of Abia, husband of St. Elizabeth, and father of St. John the Baptist (Luke i. 5); while offering incense in the temple, the angel Gabriel announced to him that he (Num. 1. 9, 11. 7, x. 16), and it numbered 57,400 was to have a son, to be named John, who was to go before the Lord in the spirit of Ehas (9-18); he was camp of Juda, on the east side (ii. 7, 8); their offer- struck dumb for his incredulity (18-22); on writing

ZACH'EUS, a corrupt officer of Judas Machabeus

ZACH'EUS, a rich man, chief of the publicans come to his house (9).

ZAM'BRI, son of Salu, and prince of the tribe of Simeon, slain by Phinees the priest, while sinning

ZAM'BRI, captain of half the horsemen of Fla, Feast of Phurim or the Lots, 14, 15 Adar; Feast of kingdom of Israel (3 Kings xii. 20); a few only went king of Israel, killed that monarch while drunk in the Dedication of the Temple or Encounta, 25 Casleu. to Jerusalem to celebrate the pasch under king Eze- the house of Arsa, governor of Thersa, 930 B. C. (3 chias (2 Paral, xxx 10, 11); carried away captive (4 Kings xvi. 10; 4 Kings ix. 31); he reigned only seven days (3 Kings xvi. 15); the army at Gebbethon ZAB'ULON, a city (Jos. xix. 27); Ahialon was made Amri king, and Zambri, besieged in Thersa, burnt himself in the palace (16-18).

ZAM'BRI, a country mentioned by Jeremias in

ZAM'RAM, oldest son of Abraham by Cetura (Gen. xxv. 2).

ZANO'E, a city of Juda (Jos. xv.; 2 Esd. in) ZA'RA, grandson of Esan (Gen. xxxvi. 13).

ZA'RA, son of Juda (Gen. xxxviii. 28, 30).

ZA'RA, son of Simeon (Num. xxvi, 13).

ZA'RA, king of Ethiopia (2 Paral, xiv. 9); he attacked Asa, king of Juda, with an army of a million men, but was utterly defeated in the vale of Sophata,

ZA'RED, a torrent (Num, xxi, 21).

ZA'RES, wife of Aman, advised her husband to put Mardochai to death (Esth. v. 10, 14).

ZEAL of the sons of Jacob to avenge the deflowering of their sister Dina (Gen. xxxiv. 2, 25, 27); of Moses against the worshippers of the golden calf (Ex. xxxii. 19, 27); of Phinces, against immorahty (Num. xxv. 7); of the tribes of Israel, occasioned by the wrong done the Levite (Judg. xx.); of Saul against the Ammonites (1 Kings xi. 6); of Samuel against Saul (xv. 32); of Elias against the prophets of Baal (3 Kings zviii, 40); of Elias against Israel (xix. 10); of Jehu against the house of Achab and the worshippers of Baal (4 Kings x.); of Matha-ZACHARI'AS, one of the princes of Ruben (1 thias (1 Mach. ii. 24); of our Lord against those who profaned the temple (Matt. xxi. 12).

> ZEB and OREB, princes of Madian, taken by the tribe of Ephraim, and put to death, Zeb in the

press of Zeb, and Oreb in the rock of Oreb /Judg + VI. 24, 25).

ZEB/EDEE, husband of Salome, and father of xxxx 16-18 the apostle St. James and St. John (Matt. 1v. 21; x. 3, xx. 20; xxx1. 37, xxx11 50, N rk x. 35; Lake 19 st . 3-x1 11 3- t 1 5-11 / n. 5 0 h m , lit 1 , t , 5. (c), John xxi. 2).

ZEB'EE, king of the Madianites. He and Sal- La. d , > m xxvi. (1) mana opposed Gedeon (Jos. viii. 5-10); fled and are pursued (12); they had slain Gedeon's brothers on thir vil Est 1 S; ... sir (18), he slew them (21)

ZEB'IDA, mother of Joachim, king of Juda. She year (3 Kings vi. 1).

ZEL'PHA, har are lef I in, given to Jacob b.

ZORO/BABEL, son of Salathiel, of the royal Lia, and bears him to I am I tor (tien, ava. 9 15, race of David (2 Esd. and 1; Mat 1, 13, Luke in. 27,, or he may have been the son of Phadaia (I ZE'NAS, a lawyer and disciple of St. Paul. The Taral in 19,, and grands nof Sa athrel. Cytus delivered to him the sacred vessels of the temple (1 (11. 2; iii. 8; v. 2); he laid the foundations of the ZETHU'A, leads back 940 Jews from the cap- ten, le 1 har in 8, 9; Zach in 9,, and restored the worship of God, and the accustomed sacrifices. ZI'O, second in oth of the Jewish Ecclesiastical After the interruption of the work the prophets Ag-1 geus and Zacharius were inspired to encourage Zoro



THE ANGELS OF THE APOCALYPSE WITH THE VIALS.

was to Liter to Lianaia, of Ruma (4 Kings xxiii) 36).

ZEBUL, made governor of Schem by Abime iv 161 lech (Julges ix. 28), he informed Adamelech of Gaar's revolt (31) and drove Garl not the exact the fact the fact

ZECH'RI, a powerful man of the tribe of Fine of Achaz, king of Juda, with Ezrica, governor of the i. o). palace, and Fleana, who was next to the king (2) Paral, xxva.i *)

ZELO'TES or CANANEUS, a surname of the apostle St. Simov (Luke vi. 15; Acts i. 13).

my wen by named after Ziph son of Islaicel (r Paral iv 6, 7; r Fed v r 2 Zachar a 1 a vision of

raim, under Phacee Ling of I-mel s'ew Mass s sen et e. 12 'e'eth pear le furiain Rued & Kings non as, Hasaba, Ob l. Ra achi e. Hesales, and

country of the Ammonites (Deut is 20)

ZO'OM, sen of Rahoam by Abihail, daughter of Eliab (2 Paral xi. 19).

ZIPH a city in the tribe of Juda (I s xv za), habel to continue the virt (Agricia 1, Zach two olive trees livitle. "cen e n e t k sur lying ZI'ZA, son of Roboam king of luda by Maacha the lamps with oil, and was told his the areal that thes were Zorol abel and the high privat I, as (Zach ZO'HFLETH. A for as made a bunning tithe in 6 8) I gobabel had a sen a me Manallom, Ha Josabhesed, and one daughter, Salomith (1 Paral, iii. ZOMZOMIM, a rient are not circle stants of the 19 one of these sons is called by St. Matthew Man of (Mart i 13); and by St. Luke, Resa (in 27).

ZU'ZIM, giants beyond the Iordan conquered by Chederlahomer (Gen. xiv 5).

SCRIPTURE ILLUSTRATIONS:

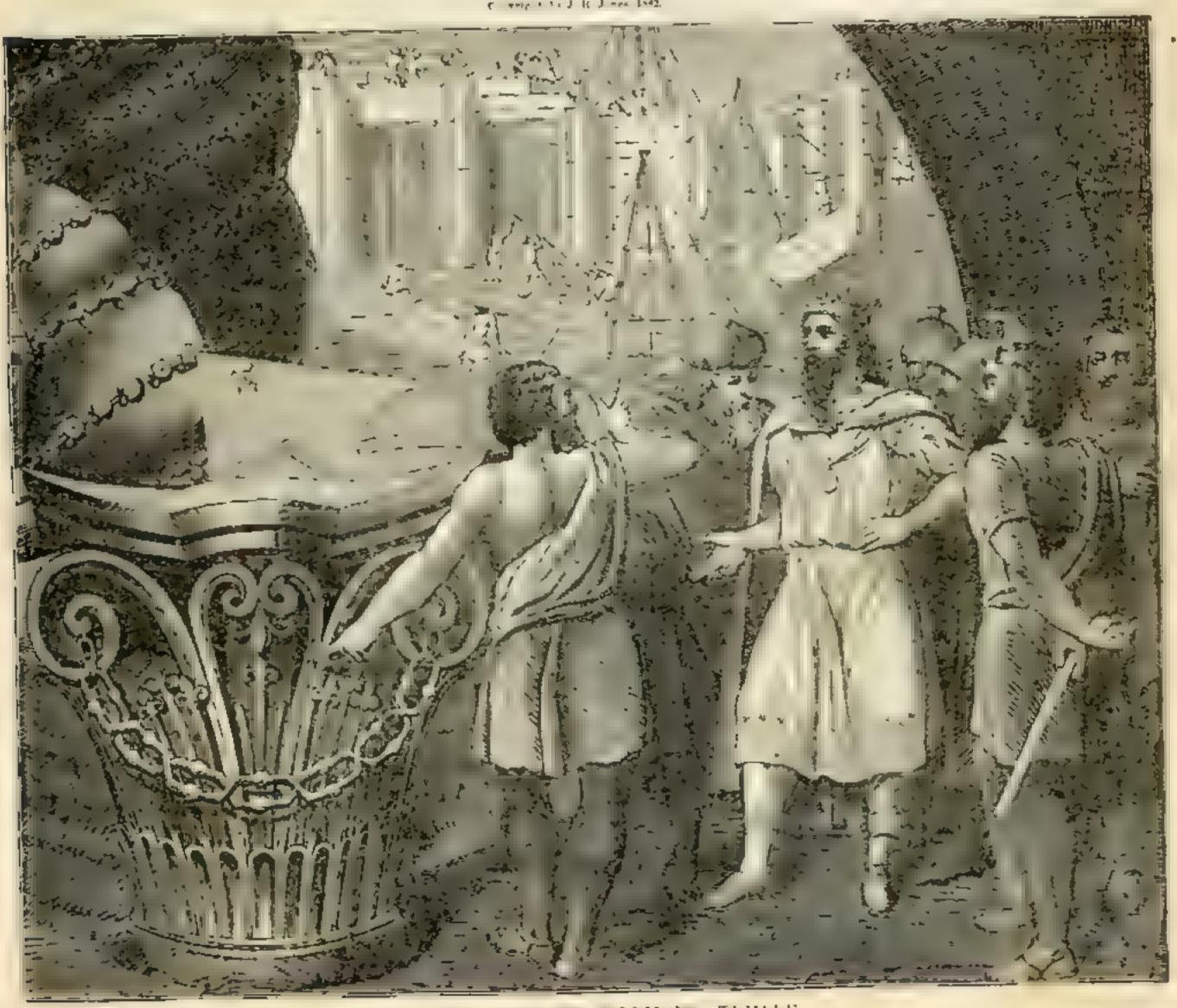
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THE RULDING O. SOLOMONS TEMILE

a half weres, in the eighta month of the eleventh year of Solomon's undertook the thirty miles transport to Jerusalem.

For actual builting of Solomon's Temple was commenced in the reign, B of 1005. An arrange by the solution is the which Hiram, th ven of the king of Tyre, gave cedars and fir-trees out of Lebanon, which year from the Froshis, B. C. 1012. So complete were the preparable his servants felled, while those of Solomon squared and fitted them tions, that no sound of axe or hammer was heard about the build- for their places in the building. The present that it was brought ing during its whole errotion, and it wis completed in seven and down to the sea, and floated round to Joppa, whence Solomon

PHOENICIA was to the ancient what England is to the modern a larger and more splendid palace for Solomon, which is believed architects also constructed a palace for David on Mount Sion, and and then any a creentaines of somering.

world-the chief commercial nation of the globe. Her ships cov- to have stood on Mount Moriah, adjoining the temple. The alliered every sea, and brought to her ports the wealth of every land. ance with Phœnicia was of the greatest value to Solomon, but of At the establishment of the Israelitish monarchy, Tyre had brought little service to his people. It enabled him to establish a valuable all the Phœnician cities under her supremacy, and had become commerce with India and other nations which yielded large sums the capital of the kingdom. Hiram, King of Tyre, made an alli- as profits to the royal treasury. It added nothing to the wealth of ance with David, and became the friend and ally of David's son the people, who were required to contribute to its expenses without and successor, Solomon. At the commencement of Solomon's enjoying any of its profits. The connection of Israel with Phoenireign, Hiram sent him rich presents. It was this alliance that cia had a most pernicious effect upon the former nation. It fasenabled Solomon to secure the services of the Phœnician architects, tened upon it the worship of Baal and Ashtoreth, the chief deities the most skilful of their day, and the wood and stone needed, for of Phoenicia, and led the nation into a deep and most degrading the construction of the temple at Jerusalem. The Phoenician idolatry, from which only the severest punishments could draw it.



THE SERVANTS OF BURNM OF TYRE FEINGING ERESENDENT RANGE SHOWN

THE Kingdom of Judah and Israel reached its greatest degree of throne of royal state," which shone with "the wealth of Ormuz man of his day, and to his great mental gifts was added the fasci- with India and other Eastern nations. nation and the grace of a noble presence. Seated "high on his

spiendor, prosperity, and strength under Solomon, the son of and Ind," and "exceeding all the kings of the earth for riches and David. Peace reigned throughout the whole land, and Jerusalem for wisdom," Solomon dispensed justice, and received the visitors became one of the most attractive and famous cities of the East. from all parts of the world, who came to hear his wisdom, bring-The Court of Solomon was conducted upon a scale of magnificence ing their presents of vessels of gold and silver, garments, armor, absolutely bewildering; but all this magnificence was transcended spices, horses, and mules. He received tribute from almost the by the personal qualities of Solomon himself. He was the wisest whole of Western Asia, and conducted a great and prosperous trade



SILL NI BIVANA A A TELEBRANCE OF INKALL

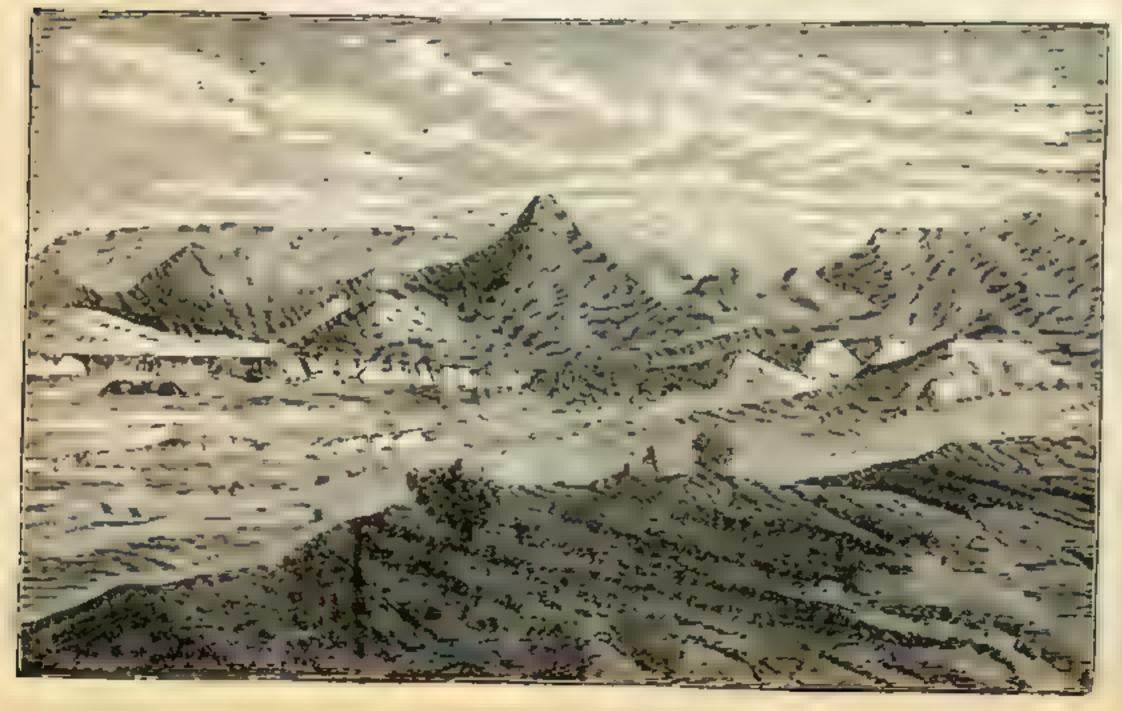


FIRE FROM HEAVEN AT THE LEDICATION OF TAD ALMEIN

THE magnificent cores is a the Delate and a second ple are recorded at length in 3 Kings and a Property of the criwit. the sublime prayer of the king. This was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down for ten, the conthe sacrifices, while the Shekinah ag in file the land entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instrumuts or issize natic criter of me the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles. and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Short, and wheret, harpe pie



THE WAY OF THE CULIN OF SHEART HE COURT OF SHEAMON.



WILDERNESS OF CADES

THE Queen of Sila, having heard of the great wisdom of King So'omon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendal bosp. tality worthy of his great fame. Her kingdom of Sabà embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Jektanite Arabs. It was named after Saba, the son of Jektan, who was the grandson of the Patriarch Sem. Very little is known with certainty concerning the history of this

kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssmia, claimed to be deseended from King Solomon and the Queen of Saba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry.

THE settlement of the location of Cades is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at 'Ain Gadis, some distance west of the site advocated by Dr. Robin-The wilderness around it was the scene of the thirty-eight vears of wandering. It is now known as the Desert of Et-Tih (the Wandering). According to Professor Palmer's theory, "The Israclites were encamped at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

Upon the receipt of the letter of Sennacherib, demanding the surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Ezechias, King of Juda, took the letter into the Temple, and, spreading it out before the Lord, besought Him in

prayer to vindicate His Majesty, and to save His holy city. The they may have fallen by tens of thousands before "the pestilence that vast multitude of corpses. There is no doubt that some secondary border of that country. cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or



EZECHIAS' PRAYER.



ARTAXERXES GIVING THE LETTER TO ESDRAS.

answer to the prayer was the destruction of Pelusium, on the borders walketh in darkness." The main facts of the Bible narration are fully of Egypt, of the vast host with which Sennacherib hoped to conquer borne out by the records of Assyria, which the researches of the Juda. We are not informed of the exact manner in which the judg- learned orientalists of the present day are successfully deciphering. ment of God was executed upon the Assyrians; but of the miraculous These distinctly assert that the disaster to Sennacherib's army was of character of the visitation there can be no doubt. When the watch- an extraordinary and supernatural character, and they seem to men looked forth in the early morning the plain was covered with the attribute it to the hostility of the gods of Egypt, as it occurred on the

I it as wit a bur ed and pieus Jewi h priest residing at Babylon in



BUILDING THE WALLS OF DIKESTALM



ELIAS AND THE WIDOW OF SAREPHTA

the time of Artaxerxes Longimanus. In some way he obtained the numerous to keep the Holy City from falling into the hands of its

to impress them with the enormity of the sin. The example of his pubhe mornightly certels e of the chief persons to come forwar land it their stands to the whole people were summoned to terms a periodite dice and explicit from the congre gation. They assembled on the twentieth day of the ninth month There were I is a north a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even the who at here is been by the beginning of the new year (end of March, B. C. 457). At this point the account of Esdras' proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemias, his name appearing in the eighth chapter of the book written by that prophet. He applied himself with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the Book of the Old Covenant.

THE effort of Nehemias to rebuild the walls of Jerusalem, the second of the second aged by the Persian king, met the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length to their work to 1 seesful close. The walls were built and solemnly dedicated amid great rejoicings. The walls and the Temple being finished, it became necessary to take measures to secure a population sufficiently

favor of the king, who, in the seventh year of his reign, granted Esdras enemies, and before the people departed for their homes lots were leave to go to Jerusalem with a company of priests, Levites, singers, drawn to see who should reside in Jerusalem, which would have been etc. Esdras' object was to establish a religious reform among the left almost without inhabitants had all taken up their residence on Jews, who were in danger of losing their distinctive character as wor- their old family allotments about the several cities and villages. It is shippers of God. His mission was successful. On applying himself a striking proof of the attachment of the Jews to their patrimonial to the work of a fermation. Facts from I the people cheeks infected a sees up that the sour real and belond to walls of Jerusalem with the cold the ligroscal the root of all former more of more in the chord been the chord competed on. But it was regarded vary and ", t'e part from put, our around them. The first are was a countreet observer, A dathe people and all their areas

Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemias would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their postessions assigned in the cities of Juda, and that the inhabitants of Jerusalem were taken from the tribes of Juda and land the cities of Juda and the cities o

WHEN the drought in Israel had dried . I to were or ten, to Pro r I is was in . 'd by fruit to KE fe . . P . C.L. He repaired to the city of Sarephta, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems not to have be I ... ' : 4 w : shipper of Baal, if we may take her adjuration by "Jehovah, thy God," as the town itself the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public red" e a tree t 1 tes conditions are implied in the mention of it in the Itincrary of Paula by Jerome, and both are fulfilled in the situation of the modern village of Surafend. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarah; but the chief re-1 sees oft develop a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of

our Lord during His journey to the coasts of Tyre and Sidon.

Balaam was a Madianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same anthority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathers, but possessing a certain knowledge of the one true God. Balac, the King of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to



I TAM KICHNING PALACS MESSENGERS.



BALLAM AND THE ANGEL

come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balac sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balac. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of



Lat SINIEN FOR CON



MURCHURAL AT THE KINGS WATE

the product" As God 1. war d han is actions we in it is, and is a star debless the Israelites, and to predi their ultimate triumph. Unab to carse the lamb sand to the Moabites the expedie: of seducing the Israelites in fornication. He took sides wis the Middle s, and was soc arcivids on a let wi the children of Israel. It to tttl. in adverac, 'el westend was d sirous of throwing an air of my tery real how we from to instructions he gave to Balac offer-a bullock and a ram on th seven altars he everywhere pr julie liste of to the term to the would be the natural result of general acquaintance with Go not confirmed by any covenan There is an allusion to Balaam i 1 1 c: 110 1 5, 11 c Bishop Butler thinks that a con server is a present which to ered him a martick of Many times and I

sia, mentioned in the Bible, believed to have been Xerxes the Great, who, after the failure of the contract of

into the inaction and sensuality of th worst of I capita H divorced his queen, Vasti, for refus ing to appear in public at a banque he married, four years afterwards, th Jewess Esther, the cousin and ward o Mordechai. It is not necessary to re , there is tarrition to the lank of Esther. The engraving represent Aman at the moment he is discovered b the king, abjectly pleading with Queen Esther for his life, after he has incurred the anger of the king. The executioner are at hand to carry him forth to hi death. He was hanged upon the gal lows he had constructed for the execu tion of Mordechai. His terror and the rage of the king are well portrayed by t a artist

Mordechal was the uncle and guar dian of Queen Esther, the wife of Anna. It Anna 2. It has king. He was a resident of Susaduring the Captivity, and after the elevation of Esther to the royal dignity

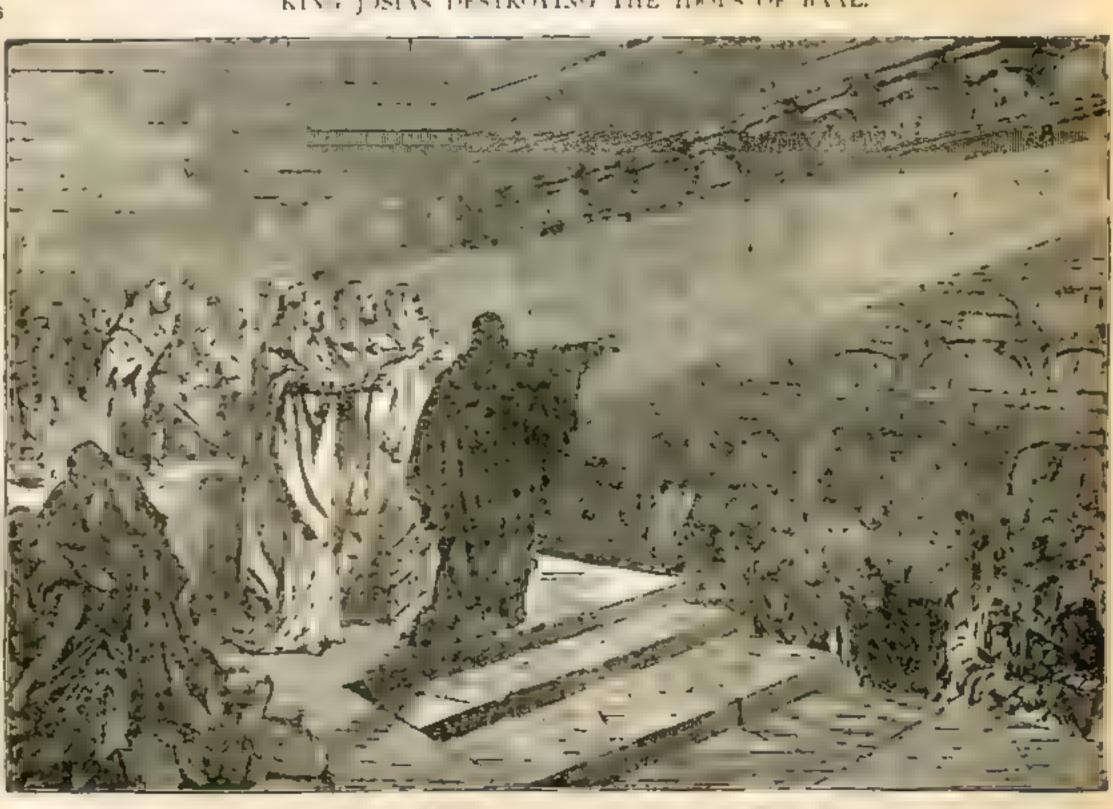
he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted coust them by Amn, the class minister of Xerxes. As regards his five in fictions history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to fird no ment on of Mordechar. Bit there is a person named by Cetesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with Mordechai, viz., Matacas or Natacas whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol worship makes his selection of a Jew for his prime minister very probable; and there are strong points of resemblance in what is thus related of Matacas and what we know from Scripture of Mordechai.

Josias, King of Juda, began to reign in B. C. 641, in the eighth year of his age. At the age of twelve he began the destruction of the idols, which had become very numerous in Juda. For six years this work of destruction went on throughout the dominions of Juda and Israel. The Temple was restored, and the worship of God re-established. Josias was one of the best of the Jewish kings, but his virtues were powerless to prevent the results of the evils which had been accumulating during the previous reigns. He was killed in

feast in honor of his gods, and improvely used at his banquet the stored wills 338 feet high and 85 feet thick, which were lived with towers



KIN , DSIAS DESTROYING THE HOUS OF BAAL.



DANIEL INTERPRETING THE WITTEN ON THE WALL

attle in F C 610, in the viii after it to stay the march of Plair oh vessels from the Terrile it Juri alem. In the modst of the hanquet a Nicho towards Babylon, and with him expect the list ingent Julia, strange with a mornel on the will of the result hell. Note of the magi could read it. The Prophet Daniel being summoned, interpreted BALLHASSAR, who had been issuring I in the kingdom of Palislan it is a massize from Johnson a converge the overthrow of the king his father, Nabonadius, had been left by lam in charge of the cape dam. That not Consignmed the city by a strategem, and destroyed d while the latter made his vain attempt to star the narroll of Cyris the B bylorish en pare. The means by which Cyris gard an en Having defeated Nabonadius, Cyrus besieved Balislan Balillasar, trance into the city exhibits his skill as a precidently legist but tancking the city impregnable, gave himself up to lix my und feed ig. Babylon was a square city, at least five times as lurge as London, and and neglected the detence. On the list might of the siege be hid a great, was traversed all gornib by the river Euphrites. It was a femiled by



THE MEETING OF MOSES AND JUBBLE



GATHERING MANNA

Its gates were of brass and very strong. Such a city was impregnable to a direct attack. Cyrus, who thoroughly appreciated the character of its defences, resolved to reduce it by a means as yet untried. He marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid rev-

elries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from Captivity.

As the Israelites, on their march to Sin, were levely the mountain of God, Jethro, the father-in-law of Moses, arrived in the Helmew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Chanaan and east his lot with them. Jethro was priest or prince of Madian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the

tribes. The land of Madian, the country over which he ruled, is believed to have been the Peninsula of Smai. The Madianites were descended from Madian, the son of Abraham by Ceturah They were mostly dwellers in tents, not in towns, and pursued a roving life. It has been argued that the Peninsula of Sinai could not have been their home, as it affords now but a scanty subsistence to man and beast, and sustains but a small roving population. All the researches, of modern investigators, however, point conclusively to the fact that the character of the Peninsula has greatly changed a that it was a more to times better wooded and watered, more abundantly supplied with vegetation, and did support a numerous population. of roving Arabs. The possessions of the Madianites were not confined to this Peninsula, but extended to the opposite or Arabian shore of the Gulf, as well as to the country north of the Peninsula of Arabia itself.

During the wanderings of the Israelites in the desert they were divinely

sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Chanaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the

uses ascribed to the manna of Scripture. The should be a tin was the Arabian desert, through which the Israelites passed, is collected in the month of June from the tarfa or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is a rest districts resta or it to lear the termination of the terminat sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but SPEEKE OF THE KEEP TO itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privthat of sering the series From the summit of Phasga, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, The Land and the Book, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon, towering to the sky, far up the ghor to the north, which convinced was that Mr and I am I my to mountains of Moab." Phasga, the mountain from which God showed Moses the Promised Land, is sup-

posed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative, that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Phasga, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Bethpeor." And yet, not-



MOSES VIEWING THE PROMISED LAND.



JONAS CAST INTO THE SEA.

withstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. It is to be hoped that the exploring parties now at work in Palestine and in the country beyond Jordan may succeed in identifying this most interesting mountain

The Prophet Jonas was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Ninive and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was



THE HAGEFOR LOCKS



TENNO I'M OF CORE DAILIN AND AFIRON

other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonas illustrates in a striking manner the great truth that God regards all men as His children and desires their happiness and final salvation. The great city of Ninive was the centre of an inime we propolition, a venover to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the Divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelmig

Core, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiron, of the tribe of Ruben. They thrust themselves

is those list a sterm, in I the salars thicking to tricked G. in a to the prests' office, and attempted to perform the sacred functions I has a flat to the the sea where he was swillow. I had reat of that rank. This were purished, together with all their fell wers, fish for three are and nights. Un in his escape, he prome hit to will death by the hand of God. The earth opered and swill wed Naive and committee the second of a waker of the party list that, as I the remander were kalled by fire from heaver ets to a right. while a credits the react for a wile I the N w Term of Core is could with Cam and Palanti I e The profit to that the season and the partial run vance who have kind in the mind of Core and Lacons mercy share to a higher than the He was there to be the pury was the result on from the effice of the priesthood, and their significant of the "... arl," whose growth and decry by the growth of the growth securing them who were Levices to the inferior the tent it seed the to him, that he was set to test a la deed as serviced the range of the rappointment of Eliasaph to be chief

of the Custletes may have further inflamed his jealousy. Core's position as leader in this repellion was evidently the result of his personal character, which was that of a hold haughty, and ambitious man. From some cause which does not clearly appear, the children of Core were not involved in the destruction of their father (Num, xxvi ar haps the fissure of the ground which swallowed up the tents of Dathan and Abiron did not extend beyond those of the Rubenites. From verse 27 it seems clear that Core himself was not with Dathan and Abiron at the moment. He himself was doubtless with the 250 men who bare censers near the talete old over 19 19 I peris ed with the elictic "tire ir and hardi" which accompanied the earthquake.

The engraving is a beautiful illustration of the idea embodied in the of the verse of the 145th Palin All ancient nations regarded the woods as tenanted by sylvan spirits. To the Hebrew the only spirits of the groves, if he acknowledged any, were the angels of God, whose delight was in praising and magnifying His Holy Name, and who claimed no honor for themselves.

Among the captives carried away from Jerusalem by Nabuchodonosor, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the king-dom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of

exercising his peculiar gift of interpreting dreams, on the occasion of Nabuchodonosor's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon. He afterwards interpreted the second dream of Nabuchodonosor and the handwriting on the wall which disturbed the feast of Baltassar, though he no longer held his official position among the Magi. At the acces-



"FRAISE TOFF I AD, MIE OF MAS



DANIEL AND BIS COMPANIONS DEL RATE DE DONOSOR

sion of Darius he was made first of the "three presidents" of the empire, and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his religion. At the accession of Cyrus he still retained his prosperity, though he does not appear to have remained at Babylon, and in the third year of Cyrus saw his last recorded vision on the banks of the Tigris. In the prophecies of Ezechiel mention is made of Daniel as a pattern of righteousness and wisdom.





seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since

and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judea. He was a comely youth, slight of stature, fair of face, and with reddish hair and light eyes—such a youth as may even now be

and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The illustrious of Israel are slain upon thy mountains: how are the valiant fallen! . . . Saul and Jonathan, lovely and comely in their life, even in death they were not divided. . . . I grieve for thee, my

brother Jonathan, exceeding beautabl, and amiable [to me] above the love of woman. As the mother loveth her only son, so did I love 1 10 6 11

WHAT DAY dwwn fastive from Saul in the wilderness of Engaddi, ie twice surprised the king isleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David. "And he said to David: Thou art more just than I: for thou hast done good to me, d I Inc rewirled the with evil. And thou hast shown this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me. For who, when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand: swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up to safer places."

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse,

then a young shepherd of Bethlehem; and he was summoned to court turning to his chief officer, asked, "Abner, whose son is this youth? and made the king's minstrel. "And it came to pass, when the evil And Abner said, As thy soul liveth, O king, I cannot tell." spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil WHEN Ismael arrived at manhood, his mother chose him a spirit departed from him." It is most likely that Saul paid but little wife. She made her selection from among her own people, the attention to his young musician in his lucid intervals. He saw him Egyptians. This was not unnatural, as the treatment she had reonly in his fits of madness, and soon forgot him. When David pre- ceived among the Hebrews had not inclined her to wish to ally her sented himself before the king as he was about to set out to meet son with them. As no mention is made of any other wife of Ismael, as the minstrel whose sweet strains had soothed his troubled soul, and daughter.



DAVID PLAYING BEFORE SAUL.



ISMALLS WIFE.

thath. So I regarded him as a stranger. He is limit to got him we may infer that this one was the mother of his twelve sons and his



THE WOLLTNICHE



EMBALMING THE BOOK OF LOSEIH

Moses remained on Mount Sinai forty days in communion with Ichovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the

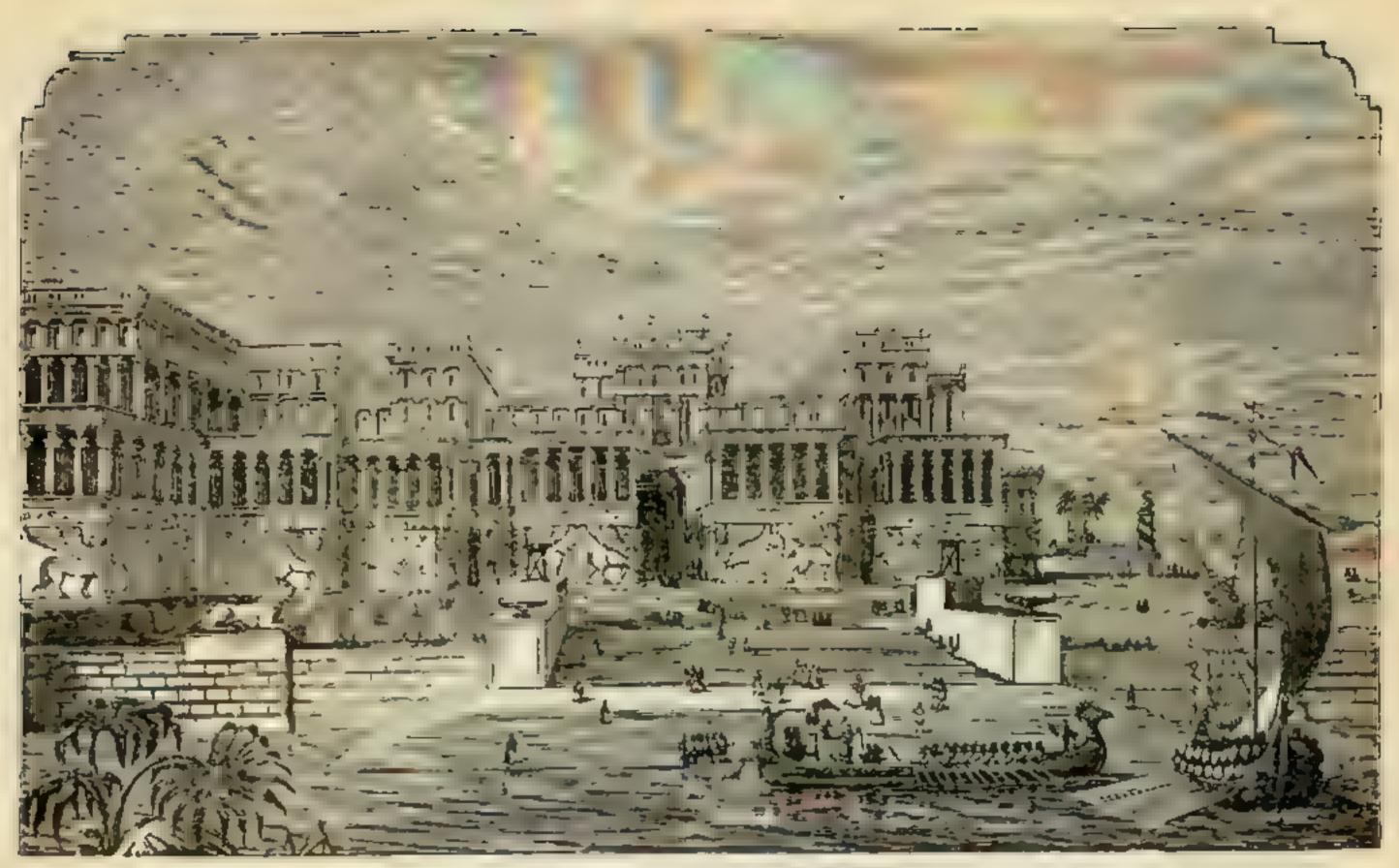
costly sacrifice, Aaron asked for their gold earrings, from which he made a "Molten Cad," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and cading upon the sons of Levi to aid him, put over 3000 of the people to the sword.

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. His was done to order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he pre-

theted would take place under the leadership of Jehovah himself. (Gen. xlvn. 24-26.)

THE City of Ninive was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days journey in circuit. Its inhabitants were warlike, wealthy, and for advanced in civilization The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonas was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B. C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Sophonias (ii. 13), it was a second time captured

by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Ninive of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta have excavated its ruins, making many important discoveries.



THE ROYAL PALACE AT NINIVE.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.



ESCAPE OF THE SPIES FROM JERICHO



THE REAP OF WITNESS.

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram and seven lambs, with a meat and drink-offering, and a goat for a sin-offering. In later times,

the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets.

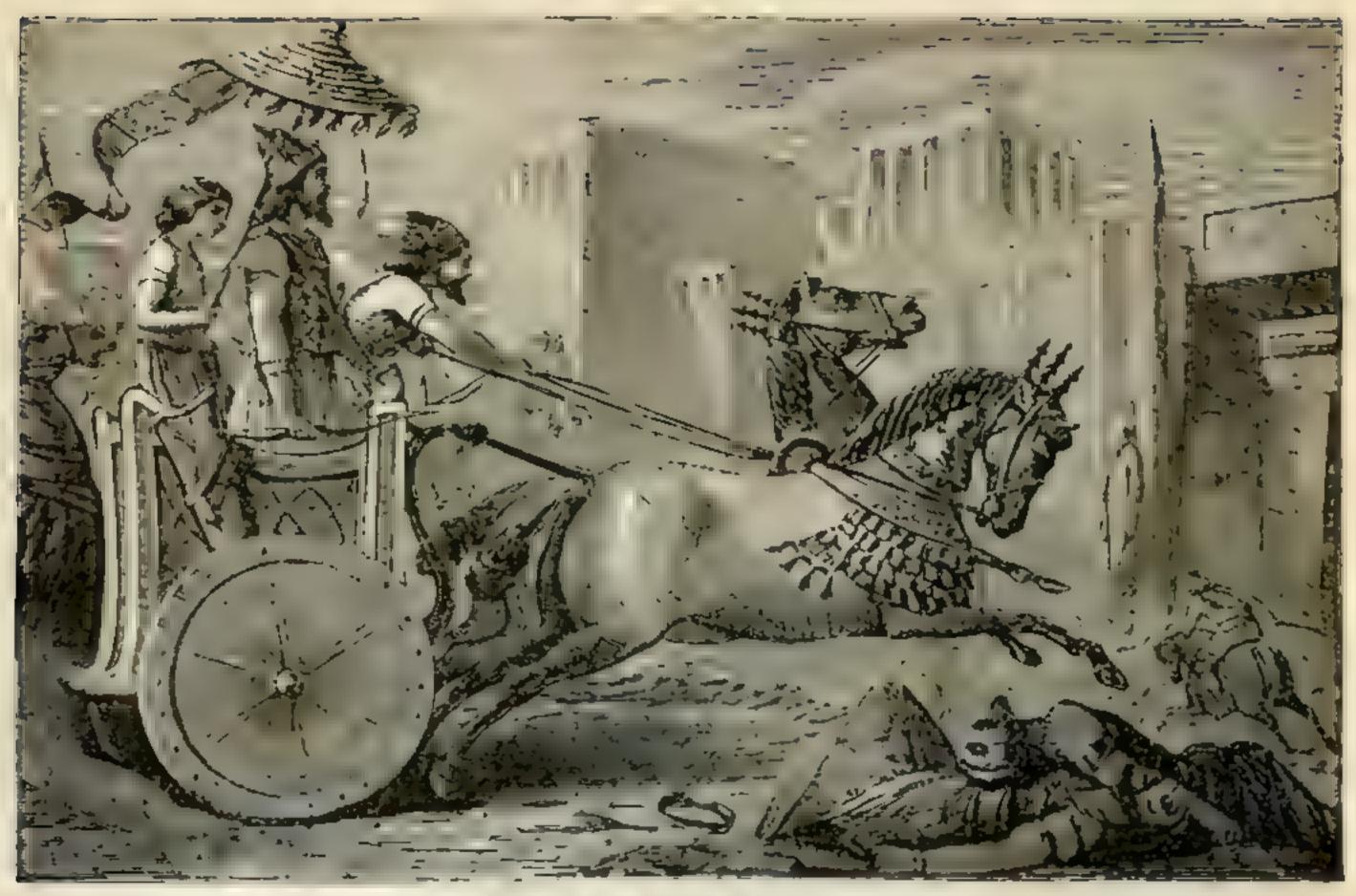
As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Justie was con manded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahib, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escipt from the city, and in return for this, was, with her fither's family, pared from the general extermination of the inhabitants. She became the ancestress of Ruth, David and Jesus.

WHEN Jacob fled from his fatherin-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them, and called Galeed (the heap of witness). This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter.

Babylon was taken by assault by the army of the Medes and Persians under the great conqueror Cyrus, B. C. 539. With it fell the Chaldean empire, only twenty years after it had been carried to the height of its prosperity by Nabuchodonosor. Its fate furnished a remarkable example of the fulfilling of ancient and recent prophecies,

especially those of Isaias, Jeremias, and Ezechiel.

THE Philistines, the ancient enemies of Israel, oppressed the people of God very sorely until David, by his splendid victories over them, broke their power. They made frequent incursions into the possessions of Israel, and seized and carried off both the people and their property, burning what they could not take with them. During the reigns of David and Solomon, these inroads were impossible.



CYRUS ENTERING BABYLON



ISRAELITES CARRIED INTO CAPITATY



SE ECLAS LEED L'ATHE KING OF LATTEN



JEWISH CAPTIVES IN BABYLONIA.

Upon the taking of Jerusalem by Nabuchodonosor, B. C. 586, Sedecias, the Jewish king, was taken prisoner. He was carried to Nabuchodonosor at Riblah, in Hanath, w . . r the king had gone to watch the siege of Tyre. Sedecias spoke with his conqueror face to face, as Jeremias had predicted. Having seen the slaughter of all his sons and the princes of Juda, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner until his death

THE Jews remained in captivity in the Province of Bubylon transport Lill of Jerusalem, B. C. 586, to the first year of the same reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe

trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City

DURING the march of Israel from Cades to the Jordan, the route at one time lay along the margin of the great desert of Nejd, " and the soul of the people was much discouraged because of the way." God punished their murmurs by sending among them serpents, whose fiery bite was fatal. Moses was commanded to make a serpent of brass, and to set it up on the banner pole in the midst of the people, and whosever was bitten by a serpent had but to look upon it and live. The Brazen Serpent was long preserved as a relic, and at length became an object of idolatrous veneration in the reign of Achaz.



THE ERAZEN SEKPENT



THE DOWLK OF PAPER

The division of the descendants of Noe into nations did not take place until the days of Phaleg, the fifth in descent from the Patriarch. The people having settled in the plain of Babylon, and remembering the terrible deluge, determined to build a tower which should afford them a sure refuge in the event of a second deluge. God suffered them to carry out a portion of their plan, and when their pride was at its height, he suddenly put a stop to their work by causing them to

speak different languages, so that they could neither understand each other's words any more, nor preserve the concert of action necessary to the success of their scheme. From this confusion of tongues, the city received the name of Bahel, but is better known under the Greek form of Babylon. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure of the then known world, though, of course, not so lofty as its originators had designed.





II-HAR CLOOP LIFENIES OF JETS MEM

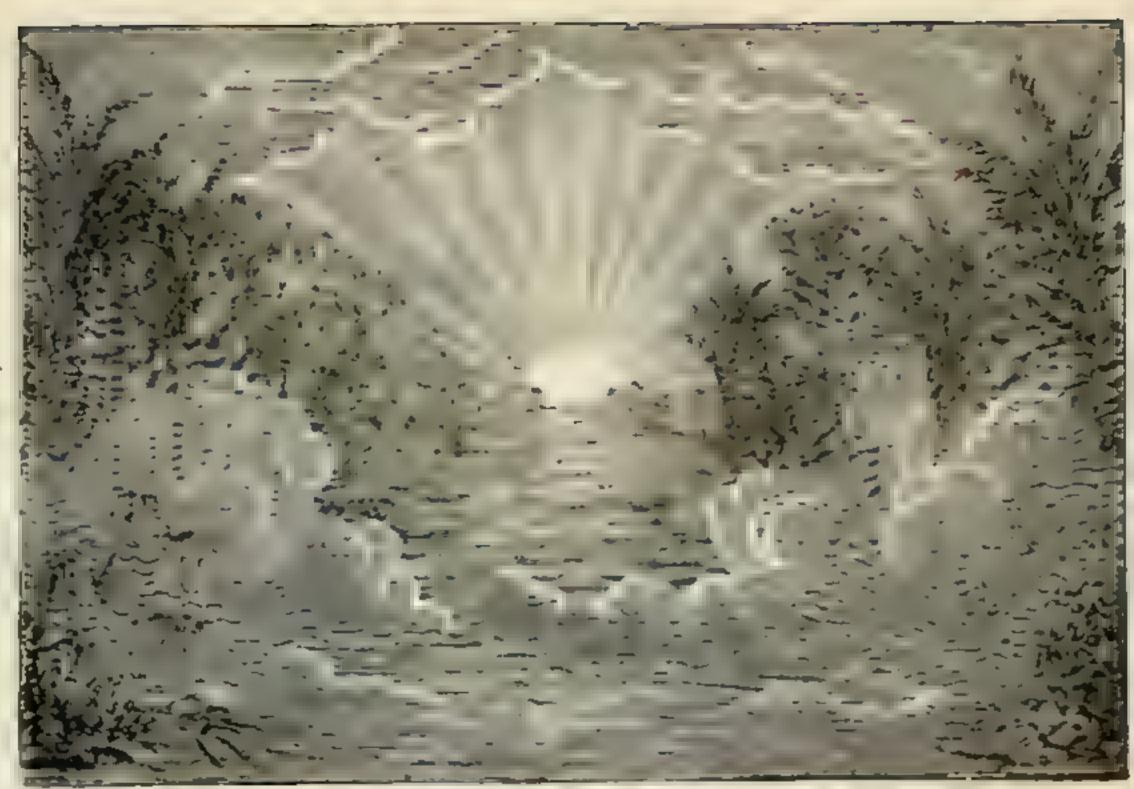
THE revo. of the ten tribes after the death of Sciencen was a lowed by many wars between Israel and Juda. In one of these, Abijah, King of Juda, defeated Jeroboam, King of Israel, in a terrible battle in Mod Lyram, Alt grante Israelites a loss of 500,000 men, and capturing the strongholds of Ephraim, Bethel, and Jeshanah. A peculiar feature of this engagement was the appearance of the priests of fall on an emiret e over a king the battle, with the sacred silver trumpets used in the worship of Jehovah. The victory is in a large degree attributed to the sounding of these trumpets at the critical moment 2 Paril N : 14 :

DURING the siege of Jerusalem by the Roman army under Titus, the temple was set on fire, and in spite of the efforts of the Roman commander to save it, was burned to the ground. The Jewish defenders of the city, who, until now, had retained some degree of hope, as they beheld the beautiful house of God in flames, gave way to despair, and vented their feelings in loud cries. The echoes of the mountains replied or bring't lack the ser as of the prople on the healts, accomple walls resounded screams and wailings; men who were expiring with familias food ther rments strength to utter a cry of desolation and anguish.

'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.''

(Apocalypse xxii. 1, 2.) Such is the description given by the inspired Seer of Patmos of the river that waters the heavenly Jerusalem.

HAVING been driven from his home by Abraham, Agar and Ismael went into the desert of Bersabee, which lies south of Palestine, and wandered there. Ismael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Agar the promise that he had made to Abraham that Ismael should be the father of a great pation, which was fulfilled in his being



THE KIVER OF THE



AGAR AND ISMALL IN THE LESERT

the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ismael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ismael, and not Isaac for a burnt sacrifice. They regard Ismael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East.



REJUICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



THE ENTHRONEMENT OF JOAS.

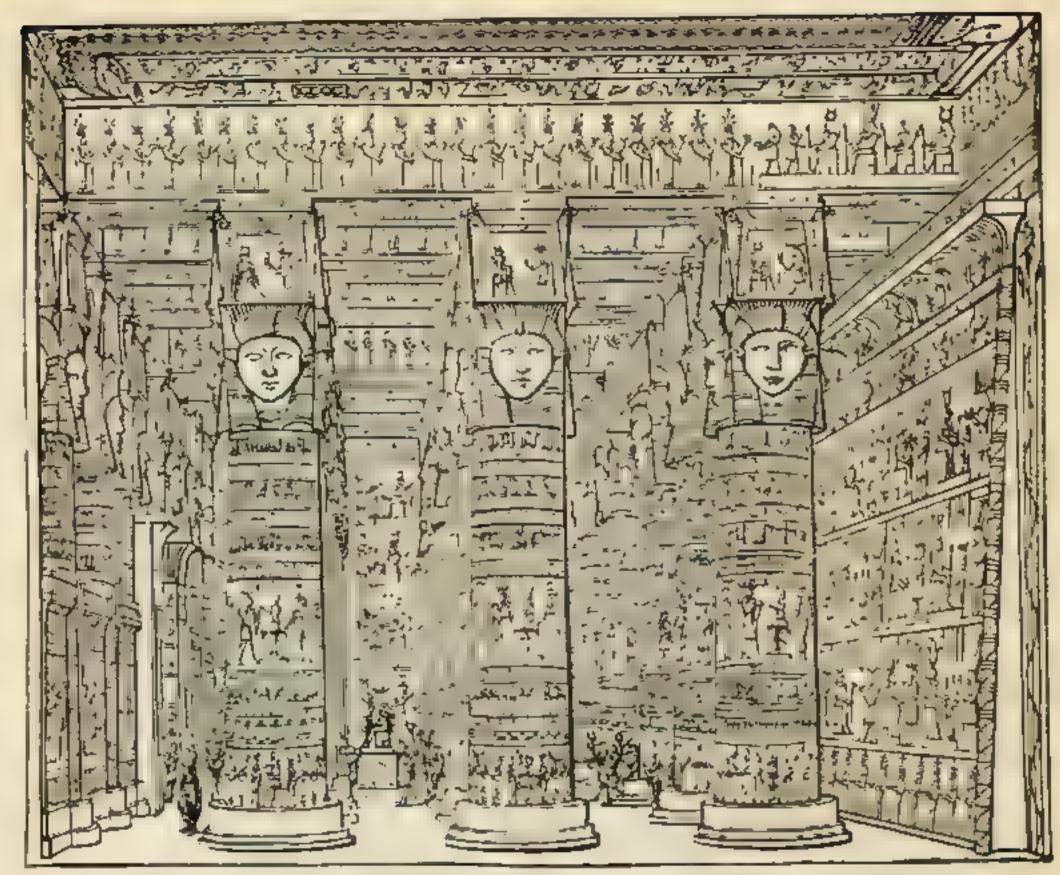
THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Esdras and Nehemias. They constitute one of the most important epochs of Jewish history The temple was twenty-one years in building, and was finished on the third of the twelfth month Adar February-March , in the sixth year of Darius B. C. 515) The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

Joas (abbreviated from Jehoash), the eighth King of Juda, was the youngest son of Ochozias, the sixth king. In the year B. C. 884, he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Josaphat's sons were all slain by their eldest brother, Joram. Joram's sons were killed by the invading Philistines and Arabians, except Ochozias. Ochozias' collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athalia,

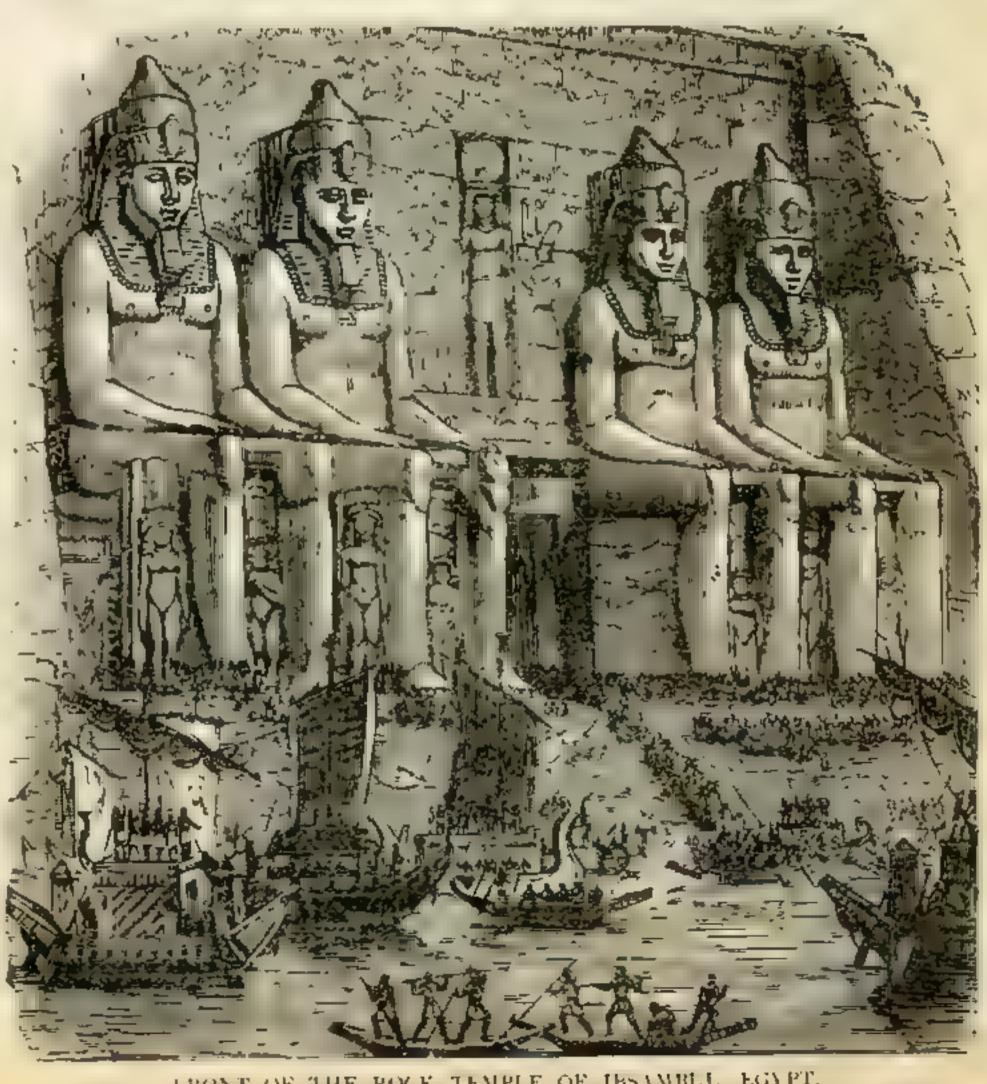
except Joas, who was saved from that fate by the priest Joad, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joas reigned forty years in Jerusalem.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tantyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday.

Ar Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving on the previous page represents the front of one of these temples before its destruction.



INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAR, EGYPT



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.



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ANCIENT EGYPTIAN TEMPLE.

EGYPT occupies the extreme eastern part of the African continent, from the Mediterranean on the north to latitude 24° on the south, and from the Red Sea on the east to the Great or Libyan Desert on the west. Through the centre of Egypt flows the Nile-its only river. The Valley of the Nile constitutes the only fertile part of the country, and is really Egypt; the fertile land extends only a few miles from the banks of the river on either side. Beyond these strips of land is the desert. About nanety males from the sea the river divides itself into three separate channels, which enclose a fertile region known as "the Delta," from its resemblance in shape to the fourth letter of the Greek alphabet. The average breadth of the Nile Valley, from Cairo to the First Cataract, does not exceed fifteen miles. The land in this valley is one of the most fertile regions in the world. The richness of the soil is due to the annual overflow of the Nile, which begins in June, and lasts until December. In ancient times the Delta was thickly studded with cities of note. The most important cities of the kingdom, however, lay within the narrow valley. These were Memphis, just above the apex of the Delta, and Thebes in Upper Egypt. The population of ancient Egypt is known to have been at least five millions, and may have been greater. The people were highly civilized, cleanly in their food and habits, and consequently healthy.

THE public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek, and Roman Conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the Menephtheion, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who yied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



" B IND H'S I - . ILLEN -

APART from the beauty of its lan-of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deep-his Maker, and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three wends, but process the Jacks and cession.



- 11 MOTE - 1 11 11 O 11 1 1 10 1 10 11 10 11 10 11 10 11

SHAMGAR is commonly regarded as the third of the Judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He "ilistines with an ox-goad. The acts of Sharagar seem to have

been like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines ; were not invincible. The deliverance begun by Shamgar was not ampleted until the time of Deborah and Barak.



CHILLAND CINY PARTING OF DAVID

response to the call of the Almighty, and listening to the message with which he was From this time Samuel's prophetic other may be dated charged.

Saal for David's Jonathan did not share the jealousy with which Soul regireled his successful and vanquishing the Philistine champion, Goliath of THE friendship of David and Jonathan has always been regarded It began with the admiration of the heroism and skill in meeting of manly affection Geth. The engrang represents the child starting up from his sleep in yet a mere child, it pleased God to make him the medium of announcing to Hel by his morther under the care of the High Priest as soon as he was old enough separated from her, he passed the remainder of his life in the service of God



THE prophet Samuel is one of the purest and most striking characters mentioned in

He placed an important part in the carly bistory of the Israelitish nation,

and the rufluence he exercised over his people began in his early childhood

doom of his house,

Lared

champion, but gloried in David's triimph as though it had been his own. When his father, in after years, persecuted David, and drove him from his home and country, Jonathan's attachment to his friend remained unshaken, and he gave David warning of his danger and enabled him to escape in safety Their list meeting was in the forest of Ziph, during Saul's pursuit of David 1 Kings xxiii 16-18 All this while Jonathan was aware that David was to be King of Israel instead of himself, but it made no difference in his friendship. His generous heart could not harbor distrust or ill-will

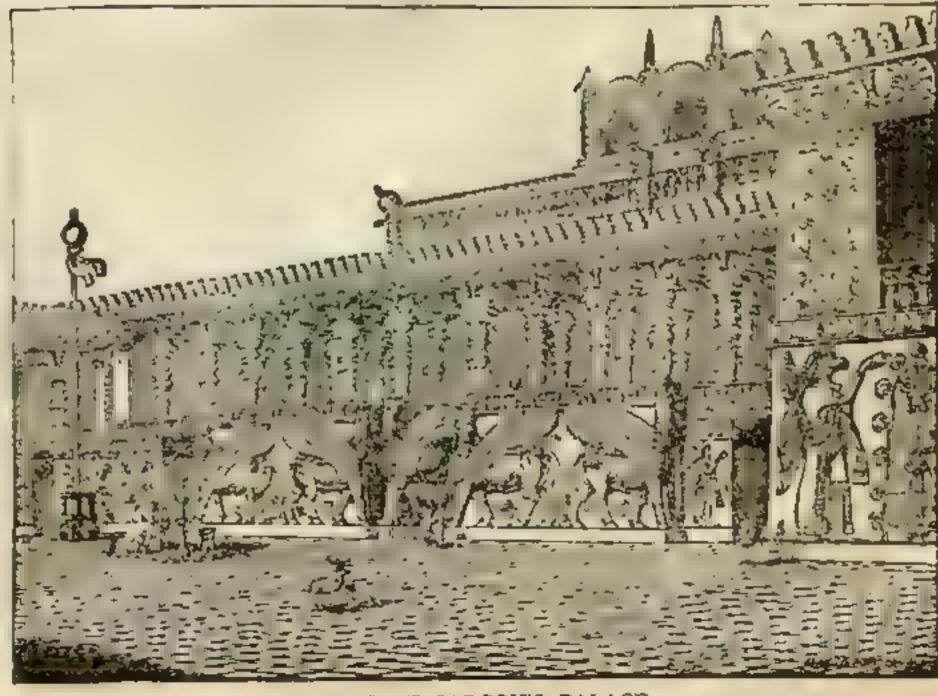
ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the form Is up and alliance of the Israelitish monarch, was the little kingdom of Place ich, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, King of Tyre, became the warm friend and ally of

David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed and the artisans by whom it was erected.

SARGON was one of the greatest of the Kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the private rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.



HIRAM SENDS PRESENTS TO KING DAVID



COURT OF SARGON'S PALACE.



DESTRUCTION OF SENNACHERIB'S ARMY.



TO CH STILL CLI LOK FORIT

THE destruction of the army of Sennacherib, King of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah." This disaster at once put an end to the plans of the Assyrian King,

and he retreated in haste to his own country, where he was slain some the last of the last

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Proceedings of the first of the transfer brethren might make the journey in comfort. When Jacob heard 1 1 1 2 18 4 17 11 powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign lord of Canaan also, he refused to believe the good jev. 3 r. . . i fre s . .

had provided for him, convinced him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to

this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king.

THE cruel persecutions to which the lews were subsected by Victor as Epiphanes, King of Syria cabina nelin in intend to compel the Jews to abandon the worship of God and embrace that of Syria. Mathathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains, where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of Machabieus, or "The Hammer " Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy



firmly established on the Jewish throne. The engraving represents and addressing them in those spiriting, stirring words by which he Judas assembling his handful of warriors on the eve of his last battle, encouraged his little band in his attack on the Syrian army.

THE exploits of Judas Machabreus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated -his army having deserted him save a few devoted souls-at Eleasa, the Jewish Thermopylæ. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors.



DEFEAT OF THE SYRIANS BY THE ISRAELITES UNDER JUDAS MACHABIAS



NIS AND THE FUNDOUS FOR



MOSES AND JOSUE BEARING THE LAW.

heard the great groating of the Israelites in their bondage, appeared himself, mored in being visited by the Lord Jesus Himself.

to him in the syndal of a luming I have each his true in to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Paser or I to be seriet to a con-Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known.

THE law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone-written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the "Molten Calf." After the

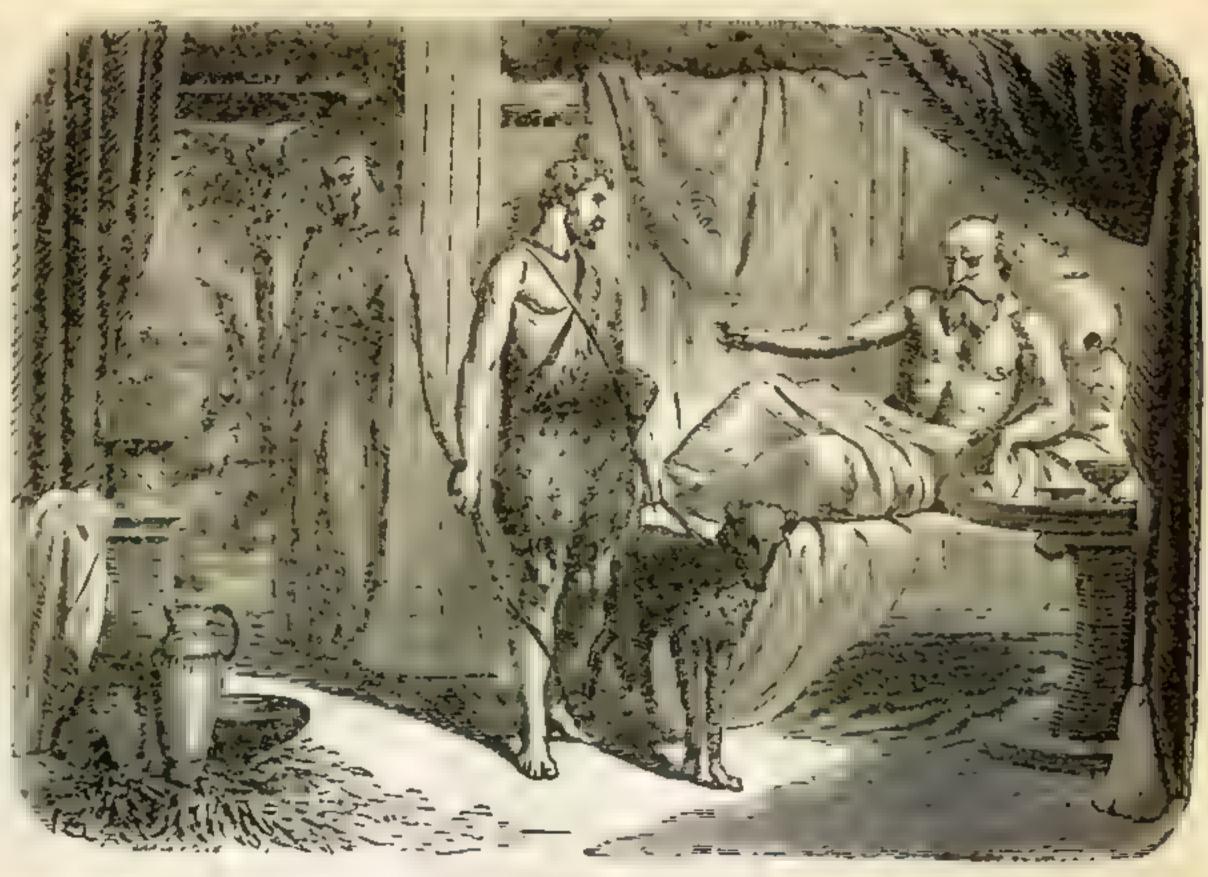
> punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark. after he had captured that city and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and, so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed

THEN I or at a to the feet of the end of the terms of the terms of the same in songe and the same in the party flicted upon his people; and once, his indignation having mastered during the Wanderings, and the Tables of the Law remained in it. him, he slew an Egyptian whom he saw beating a Hebrew. The af- Thus were the people reminded by these mementos of their days of I to get to ke with the ke Museus end to the transfer of peacet hand and the great be set le with trailed Hammer to the reserve with some the contract of the formation for the formation of the server of the serve head of the Red Sea, and which was inhabited by the people of feared and respected by their neighbors, and the happiest of all the Madian, who were descended from Abraham and Cetura. He en- races of the ancient world. When Solomon's Temple was destroyed tral to see a total appropriate to any late by the set of the late adfive or 1 to the rest of the tent of the law were distinct or the No. n mb . d (, run Hr . ed) t wis estimate of the male of them after the event The Tengle of in-law firs seles, and give es; While tere, J. mai, w. but Herni the lacked these sarred of cits, though it was more highly

REPERAN hore I are two sons, twins, born twenty years after the r marriage They were called Esau and Jacob. Esau, the first born, was the father's favorite, and Jucob, the young r, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. Esau, as the first born, was heir to the blessings promised to Abraham and his seed; but being careless of these advantages, he sold them to Jacob for "one morsel of food;" and his punishment was in accordance with I won Hiving t issected it shrother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critied at ment of his life, and to obtain from their father the blessing of Abraham, which he was to hand down to another generation.

Or the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated milde la les 1 1' r's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their fastility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him

for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little



ESAU GOING FOR VENISON.



JOSEPH'S DREAM.

doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types.





POSULA CONTANTA WIGHT ISLAND

Artisk te med liven of Core, D thus, and V to whether oil them and lapsing into idolatry. He promptly assembled the entire an attempt to force themselves into the priesthood of the Lord, a new mat, in at Section, and, after remaining them of all that God had

s gowasgiven of Jehovah's special taxor to the house of Aaron Twelve rods, or sceptres, were chosen for the several tr hes, and a depint a Labernacie before to Ark, there e of Airen be ing inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and ara Stillin the rods, and returnedthem to the princes of the tribes, when Jaron's rod was seen covered with balance buse 4 1 114, 6 6 1 La lown al

monds. The rest were still dry sticks; but his was a living and fronti sceptre. By the command of God it was laid up in the Ark. I hapker petual memoral appears to relation

Jour 'saltal, anl' el 'ew, l. act which marked a solenacross stre career of Israel. They had cb' cu je c n the land given them by Jehovah, and had attained that first success W is in its it of human power and enduance, led what. their case, was the test of their faithfulness to Jehovah. Josue recognized the danger which threater el the nationof forgetting the Eternal Giver of all their blessings, and of mingling with the people around

done for them, he repeated to them the conditions upon which they were to enjoy these blessings. His appeal was successful. The people swore by God not to forsake Him who had done such wonders for them. Thus did Josue make a covenant with the people, and set them a statute and an ordinance in Sichem.

DURING the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Madianites and Amalecites overran the land, plundered the I rachtes, and reduced them to a shameful slavery. Gedeon, a valiant and distinguished man of the tribe of Manasses, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Madianites and Amalecites which ensued. He took position on Mount Gilboe, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gedeon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth

around was wet. The Lord gave Gedeon a signal triumph over his enemies, but it was one that was not won by the valor of Israel, but by the power of Jehovah (Judg v.i.)

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of Prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the Sacred narrative.



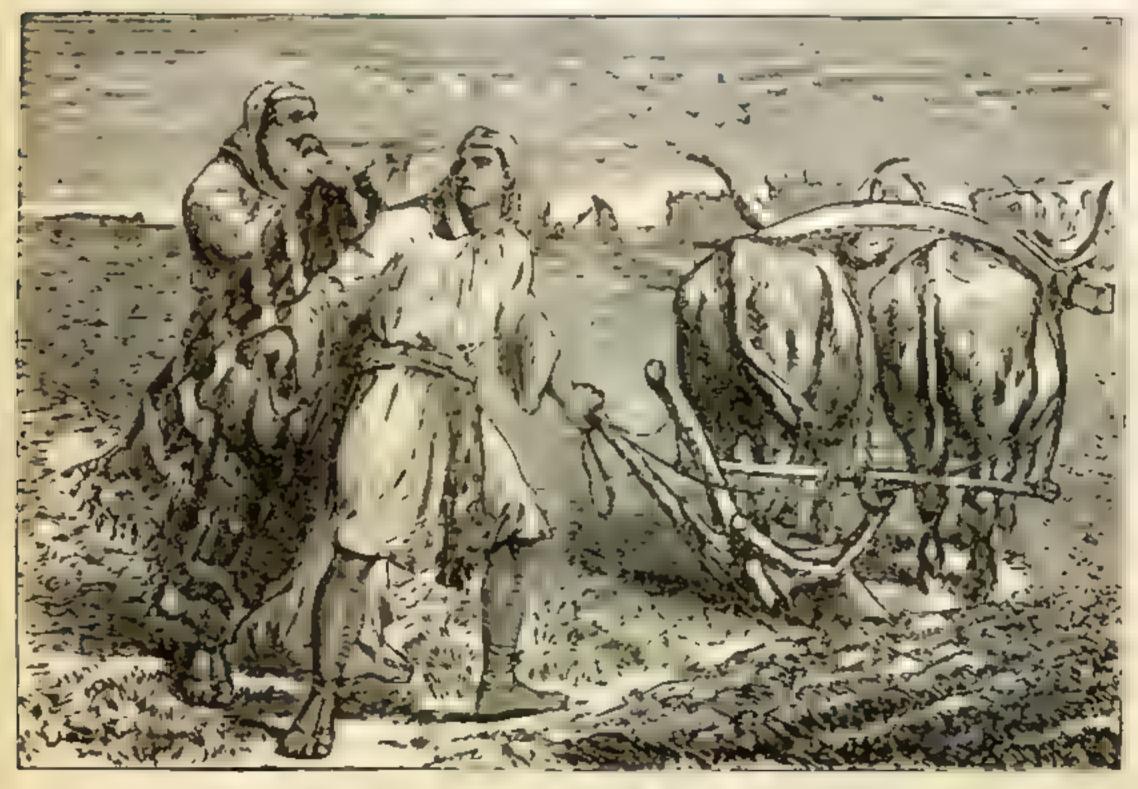
GEDEON'S FLEECE.



DEDICATION OF SAMUEL,



DAVID'S RETURN TO HIS KINGDOM.



THAS CASHING HIS MANTLE ON FEISLUS

DURING the reign of Saul, there lived at Bethlehem, a man of the tribe of Juda, named Jesse, the grandson of Booz and Ruth. He was the father of eight sons. Of these the youngest was a youth named David. Being the youngest, David was treated with scorn by his elder brothers, and compelled to assume the occupation of a shepherd, which is usually allotted, in the East, to servants, women, and dependents. This life, however, contributed much, under God, to the formation of his character. The lonely watches which he kept by ; sht, amid the pastures, for which Bethlehem was famed, opened his

those made to later shepherds, in the same fields, at the advent of his Son and Lord, and his Psalms show how he used the imagery spread out before his eyes by day and night. At this time he must have acquired the art which has rendered him immortal as "the Sweet Singer of Israel." But not only were his religious and artistic sympath es and percept insite whitehed by this life; his personal prowess was exercised as well. Single-handed he slew a long and a bear, that ventured to attack his flocks, and he became famous in defence of his father's possessions against the Bedouin robbers and Philistine marauders. David begin his rean upon the death of Sail He was thirty years old (B. C. 1056), and he reigned in Hebron seven and a half years before he became the acknowledged king of all Israel. Ten years later he captured the strong Jebusite fortress of Sion, and made Jerusalem the capital of his kingdom. He reigned in Jerusalem thirty-three years in addition to the seven and a half years that he reigned in Hebron As soon as he had fairly established himself at Jerusalem, he began to make preparations for the worship of Jehovah on Mount Sion, on a scale of magnificence greater than had ever been known before. He purchased a site for the Temple, and brought up the Ark of God to Jerusalem with great rejoicings. (2 Kings vi.) The rebellion of Absalon made it necessary for David to fly from Jerusalem, and take refuge beyond the Jordan. Upon the death of the misguided prince, and the failure of the rebellion, David returned to Jerusalem. His return was hailed with the greatest delight by all the people but the tribe of Benjamin, who rebelled against David's authority. This outbreak was promptly checked. (2 Kings xix., xx.)

mind to revelations only surpassed by

Eliseus, the "servant," or attendant, and ultimately the successor of the prophet Elias, was a native of Abel-meholah, a place in the valley of the Jordan, near its junction with

the plain of Jezreel. He was ploughing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to "put his hand to the plough" of Jehovah, when Elias arrived on his way up the valley to Damascus, and, without saying a word, cast his prophet's mantle upon Eliseus, as if claiming him for a son. Eliseus, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elias consented, in words implying a keen feeling of Eliseus's separation from the ties of affection. He then followed Elias, and became "his servant."

SCENES AND INCIDENTS IN THE LIFE OF CHRIST.

THERE is no genuine portrait of the Saviour in existence, and we have no record that one was ever taken during. His lifetime, The various heads or portraits of the Saviour that are familiar to us are ideal portraits-the conception of some artist of more modern times. The art of gem engraving, since it flourished during antiquity, has frequently been claimed to give to the modern world an authentic portrait of Christ. One of the most notorious of these attempts was that of the famous "Emerald of the Vatican," which was claimed to have been engraved by the order of Pilate, with an intaglio head of Christ, and sent by him to Tiberius. The story went further, that this gem had been carefully treasured up by the Roman and Byzantine Cæsars and their Ottoman successors, until it was paid by the Sultan to Innocent VII, as a ransom for his brother. The claims of this gem to be a contemporary portrait cannot, however, stand the test of modern criticism. It is not antique or Byzantine in style, but belongs quite unmistakably to the period of the Italian revival; while Mr. King, an excellent authority on such matters, says that the head is undoubtedly a copy of the head of the Saviour in Raphael's cartoon of the "Miraculous Draught of Fishes." The typical head of Christ, however, which came to be generally used in Byzantine art, was copied from gems representing Serapis, the Egyptian god, whose worship became very fashionable in Greece and Italy during the last period of gem cutting, and was consequently used by the engravers.

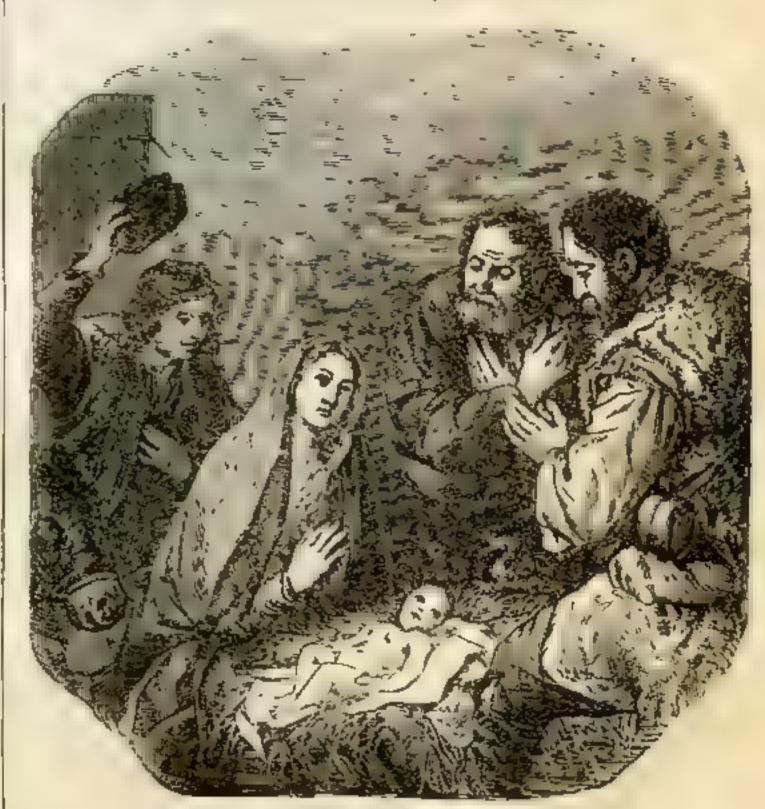


THE ANNUNCIATION.

to her her high destiny, "Hail! full of grace, the Lord is with thee: be it done unto me according to thy word.".



OUR LORD AND SAVIOUR JESUS CHRIST.



THE NATIVITY.

THE time promised by the Aimighty for the coming of the Messiah blessed art thou among women." As she trembled with astonishhaving arrived, the angel Gabriel was sent to the city of Nazareth in ment he proceeded to reveal to her that she should become the Galilee, where lived a maiden of the tribe of Juda and the house of mother of a miraculously conceived child, who was the Son of God, David, named Mary. She was betrothed to Joseph, a carpenter, who the Messiah and the Saviour of His people. He satisfied her of the was descended, like herself, from the royal line. The angel sud- truth of his announcement, and Mary could only reply in those words dealy appeared to her, and saluted her with the words which revealed of simple and submissive picty, "Behold the handmaid of the Lord;

We are told in the Sacred Narrative that there came to Bethlebem wise men from the East, for the purpose of worshipping and bringing gifts to the infant King of the Jews, whose star had guided them from afar. It does not clearly appear who these wise men, or Magi, as they are commonly called, were, but the supposition is that they were Persian Magicians, or Astrologers. There was a very common belief throughout the East, that a great king was to be born at this time. The expectation that the Messiah was to be born in Judea was strongly impressed on the minds of the followers of Zoroaster, who reformed the religion of the Persians, and who, being a servant to the prophet Daniel, was particularly favored with revelations concerning the coming of the Messiah. It was but natural, therefore, that, immediately upon the appearance of the star, the Magi, recognizing

the fulfilment of Daniel's predictions as handed down to them, should repair to Jerusalem to do homage to the promised Saviour of Israel. It is believed that the Manger in which our Blessed Lord was born was a cave cut into the rocky side of a hill or cliff. It was a common thing to make use of such excavations for stables, and there is good reason to believe that the tradition in this instance is correct. Modern writers believe that the date formerly assigned for the birth of Christ, the year of Rome 754, which is therefore called A. D. I, is erroneous. The most learned and authoritative fix the date at the beginning of the year B. C. 4, or in the year of Rome 750, which was the year of Herod's death.

As soon as the forty days allotted for purification after the birth of a son had expired, Mary and Joseph brought Jesus to the Temple at Jerusalem, with the sacrifice appointed for the poorer sort of people, "a pair of

turtle doves, or two young pigeons." This first appearance of Jesus in the Temple was the signal for his reception by those who may be regarded as the representatives of the spiritual element of Israel. An aged man named Simeon, eminent for his piety, had been forewarned by the Holy Spirit that he should not die till he had seen "the Anointed of Jehovah." He was now guided by the same Sp.r.timtothe Temple; and, taking thechild in hisarms, he proclaimed him, for the first time, as the Christ of God. An aged woman named Anna, a prophetess, who had spent her widowhood of eighty-four years in constant prayer and fasting within the Temple precincts, entered the Temple immediately after Simeon, and saluted the infant as the Messiah, the Saviour of his people.

The visit of the Wise Men having alarmed Herod with the announcement of the birth of a king of the Jews almost under the very walls of his capital, he determined to rid himself of his rival by massacring all the infants in Bethlehem under two years old. The angel of God gave Joseph prompt warning of the danger which threatened the Holy Child, and commanded him to take Jesus and his mother, and fly to Egypt to escape the wrath of the cruel king. Joseph immediately obeyed the Divine command, and remained in Egypt with Jesus and Mary until the death of Herod permitted him to return to Palestine.



SIMPON AND ANNA IN THE TEMPLE.



THE FLIGHT INTO LGYPT.

The first miracle of our Lord was performed at the outset of his ministry, at a marriage feast in the little village of Cana, in Galilee, not far from Nazareth. It is related by St. John, and the assertion of the Evangelist that it was "the beginning of miracles" gives an emphatic denial to all the legends of the childish miracles of our Lord. It is worthy of note that this first miracle was performed while Jesus was satisfying the claims of social duty—thus sanctioning and blessing both the divine institution of marriage and the innocent pleasures of social life.

ONE of our Saviour's chief resorts was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesareth. It was there that the greater part of his labors was performed. Here Christ is first presented to our view as preaching the word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. Two fishing boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. After teach-



THE FIRST MIRACLE.



JESUS TEACHING BY THE SEA-SIDE.

ing the people from a short distance off the coast, Christ bade Simon and his brother Andrew to put out into deep waters, and to let down their nets. They obeyed, though Simon informed Jesus that they had toiled all the previous night, and had caught nothing; " Nevertheless," he added, "at thy word, I will let down the net." The cast was followed by such a haul of fish, that the net broke; they called for help to their partners, the owners of the other ship, John and James, the sons of Zebedee; and the fish so loaded both ships that they began Overcome by to sink. these wonders, Peter fell down upon his knees, saying, " Depart from me, for I am a sinful man, O Lord;" thus, by direct prayer to Christ, with con-

fession of sin, recognizing for the first time his true divinity.

THE Sermon on the Mount, as the discourse of our Lord recorded in the fifth, sixth and seventh chapters of St. Matthew's Gospel, is called, was delivered on the shores of the Sca of Galilee, in the vicinity of Capharnaum. It was spoken to the newly chosen disciples in the hearing of the great multitude that had thronged out to hear Jestes, and was menut for the disciples as the manual of their instructions, the outline of the truths they were to teach. It is addressed also to Our Lord's followers in general, in that and every age, proclaiming the spirit of the new dispensation, to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfil, the characters they must bear, if they are indeed the disciples of Jesus.

THE Savier in to be true plat entry into the city of Jerusalem by the was ofte Was to same n. 1 there flak gett i ettan, a d rending the air with their enthusiastic shouts of welcome. As he reached the summit of the mountain, and turned down its western slope, the City of David lay in full view beneath him. Then, thinking of its high destiny, which it had rejected, and of its sins past and sins to come, and the terrible doom in store for it, the compassionate heart of Jesus was wrung with grief, and he burst into tears and uttered that exquisite and passionate lamentation in which love for his erring people and sorrow for their approaching doom are beautifally to get !- 1 xx xx 41-44

FROM Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of



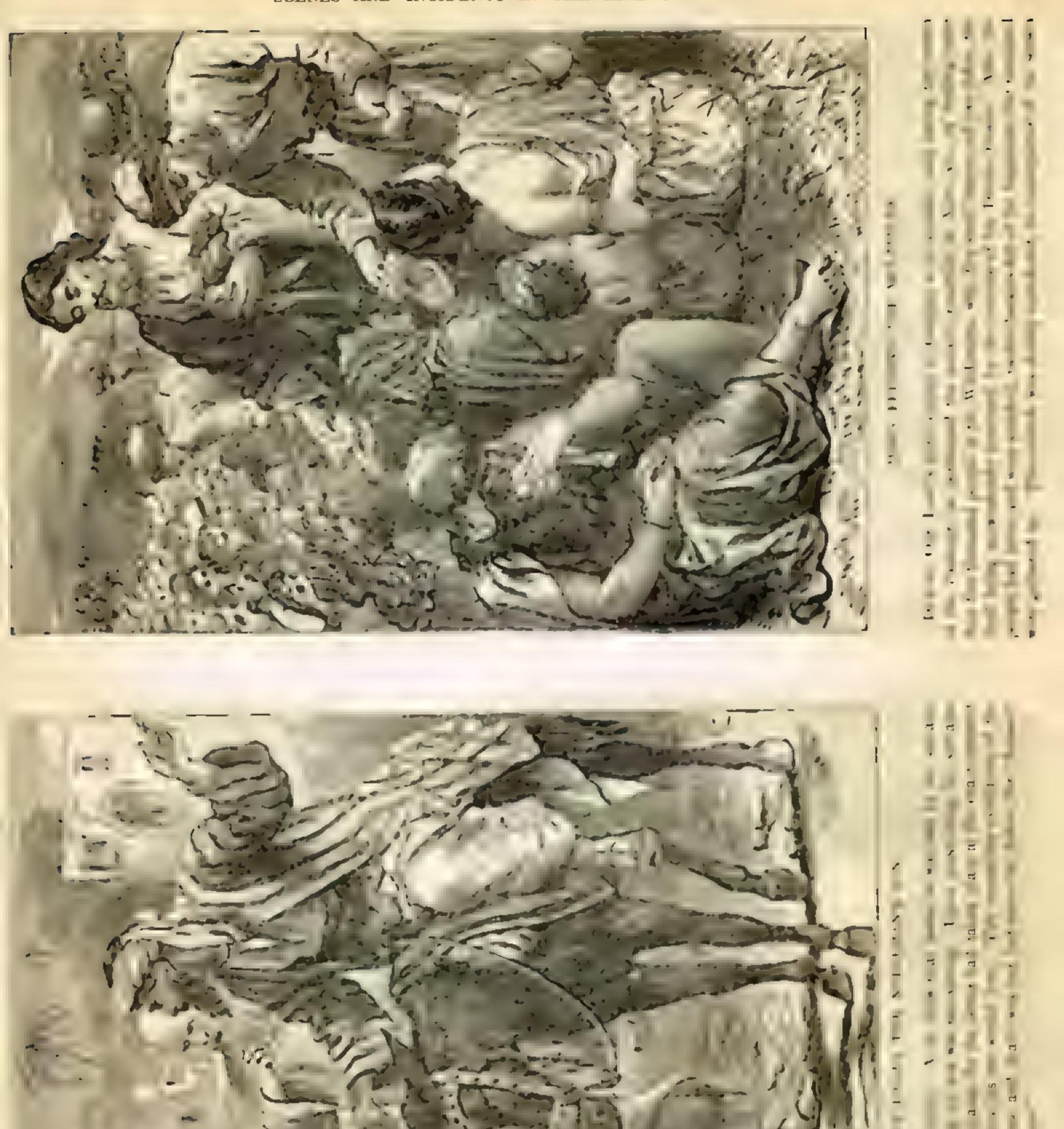
JESUS TEACHING ON THE MOUNT.



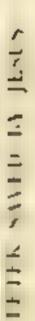
CHRIST MEELING CEEK HELSTLEM

the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the

spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier began to understand the lesson of submission as well as of faith appears from







at which at was performed. It was the wason of the Passacer, and while Jean was feed by the people in the Willerboss with bread these diviness made, their brethren were at Jereschen extragative and executed to id of feature management.

AFTER DAVIES fed the maltitude with the lowes and fishes, Jesus wat them away, and directed the davighes to receive the lake to Ribertall. As the maghe me on



IARABLE OF THE TILL THE



LARAPTE OF THE WEST AND GARMENT

to him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth his hand and caught him, gently reproaching him for his lack of faith.

In order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of

Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescens an to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek education), which was the first case of his performing a miracle for and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour"-Matt. xv. 28.

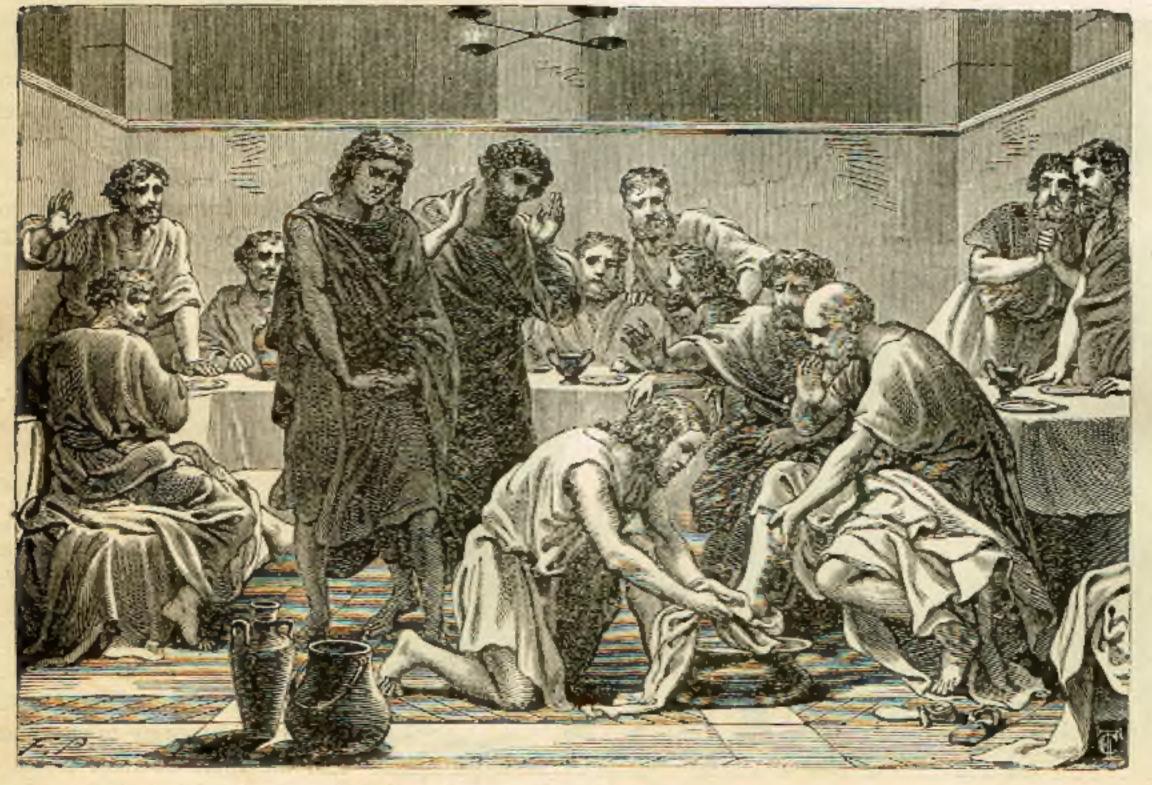
THE Parable of the Fig Tree, illustrated in the accompanying engraving, is related in the thirteenth chapter of St. Luke's Gospel, and illustrates the long-series and illustrates the long-toward those whose lives yield no fruit unto righteousness, and also the result of a persistence upon their part in evil doing.

It is the custom in the East to make marriages the occasion of great rejoicing. Each guest is required to attire himself in garments suitable to the occasion, and a neglect to do this is considered an insult to the host Our Lord has taken this custom as the subject of the Parable related in the twenty-second chapter of St. Matthew's Gospel, fre 1 w .. 's we mit learn the necessity of providing ourselves with the wedding garment of righteousness, without which no man may be admitted to the marriage supper of the Lamb. It will be interesting to note here that the Bible doctrine of marriage is that of one wife to one Indeed the rule of man.

monogamy is taught from the example of the earliest patriarchs. In the purer race of Seth this rule was adhered to, polygamy being introduced by the more corrupt race of Cain. Polygamous marriages were tolerated by the civil law at a later period, but the Bible is full of instances of the evils resulting from them, and the lesson which it teaches against them is plain and unmistakable. Indeed the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. The Mosaic law aimed to mitigate and



MARY HATH CHOSEN THE BETTER PART.



JESUS WASHING PETER'S FEET.

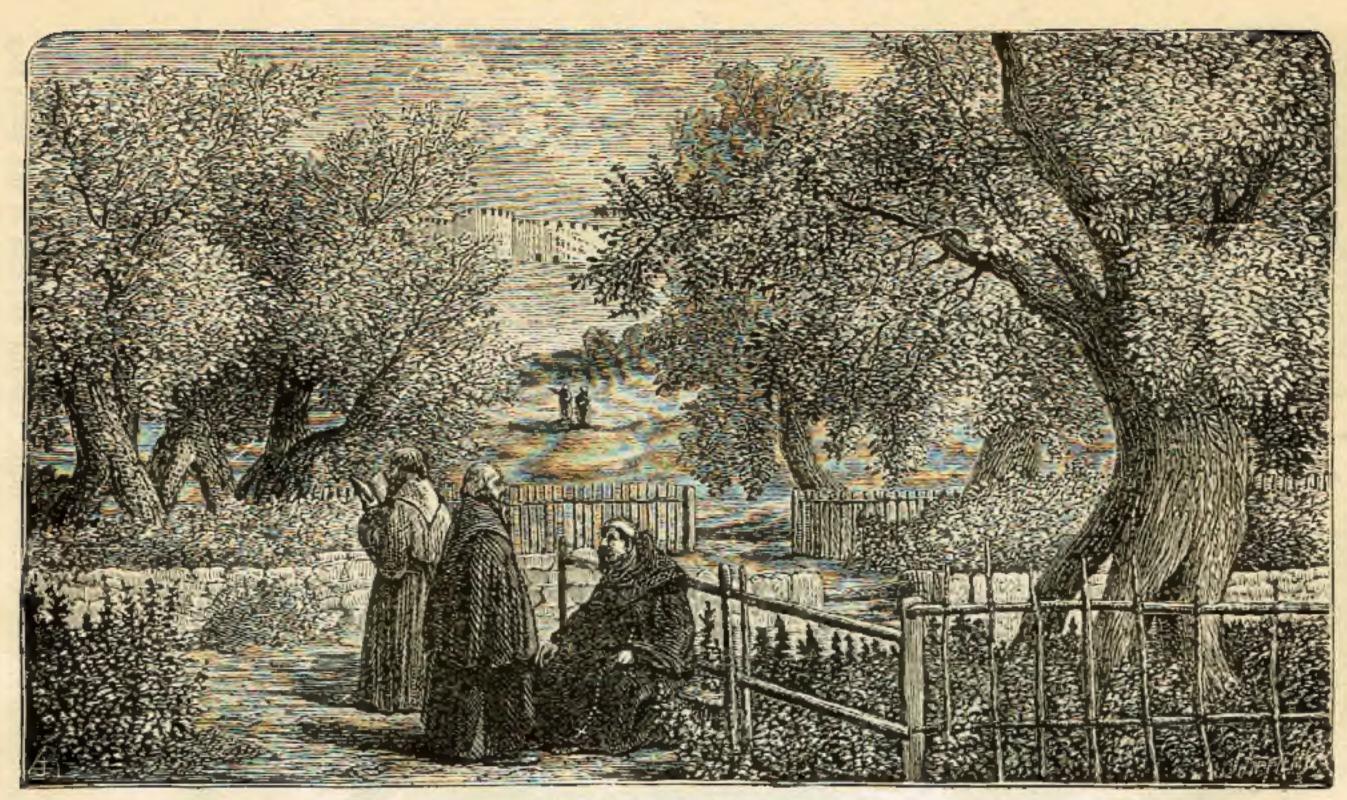
discourage the evil practice, but the reform was of slow growth. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time; indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives. Our Lord and His apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which all regulations were to be formed, and by denying to their followers the freedom of divorce and remar-

riage where a true marriage had existed.

THE two months between the Feast of Tabernacles and that of the Dedication, at the close of Our Lord's ministry, seem to have been spent by him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection.

DURING the Last Supper, on the night before the Crucifixion of Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who wa willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing

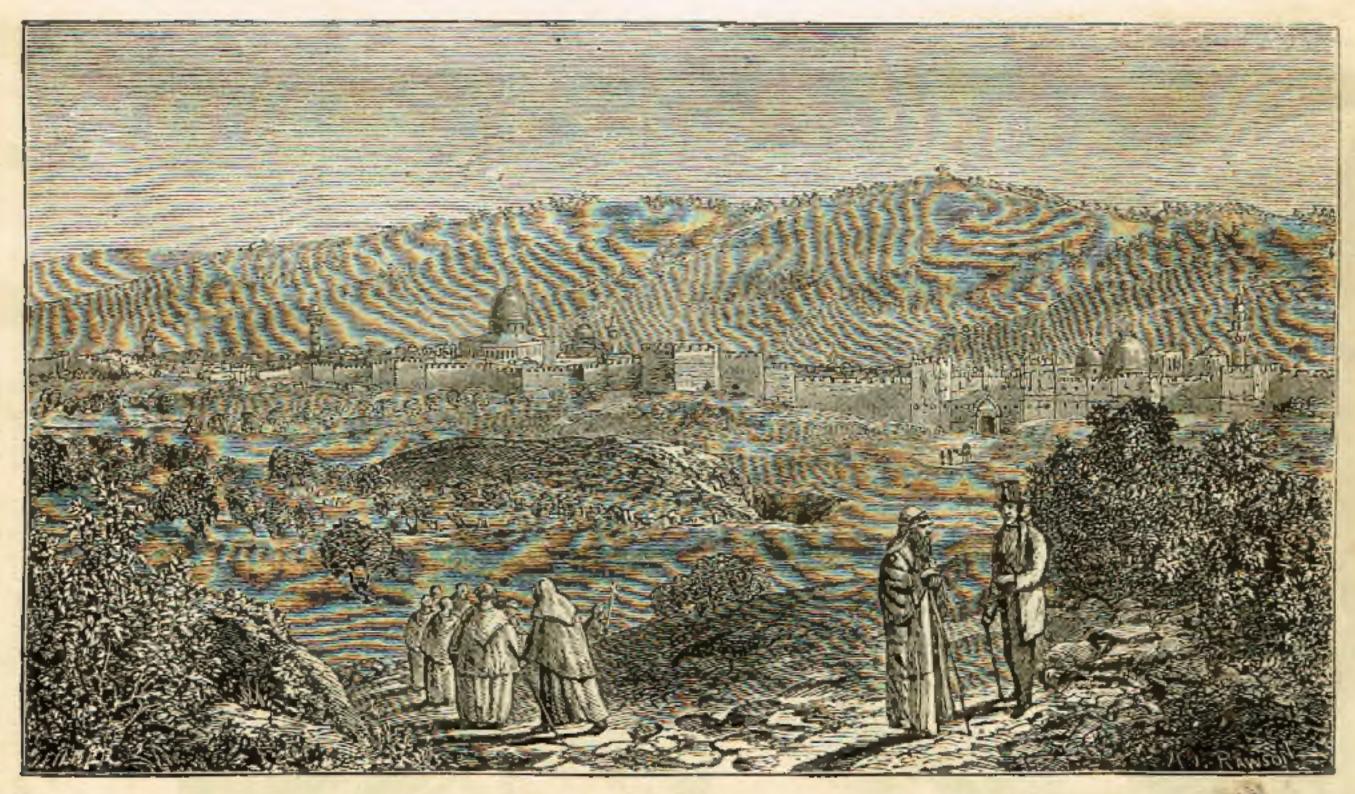
their feet, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution.



THE GARDEN OF GETHSEMANE.

THE word "Gethsemane" means a small "farm," and is the name | It was the scene of our Redeemer's agony on the evening preceding given to a garden situated across the brook Kidron, at the base of the western side of the Mount of Olives. It was a place of more trees, occupies the spot. These trees were doubtless planted here by than usual seclusion, and our Lord often retired to it for meditation. | Christian hands after Titus had cut down all the original growth.

his Passion. A modern garden, in which are eight venerable olive



GOLGOTHA.

A SHORT distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremias. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here,

and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus.



CHRIST RAISING LAZARUS.

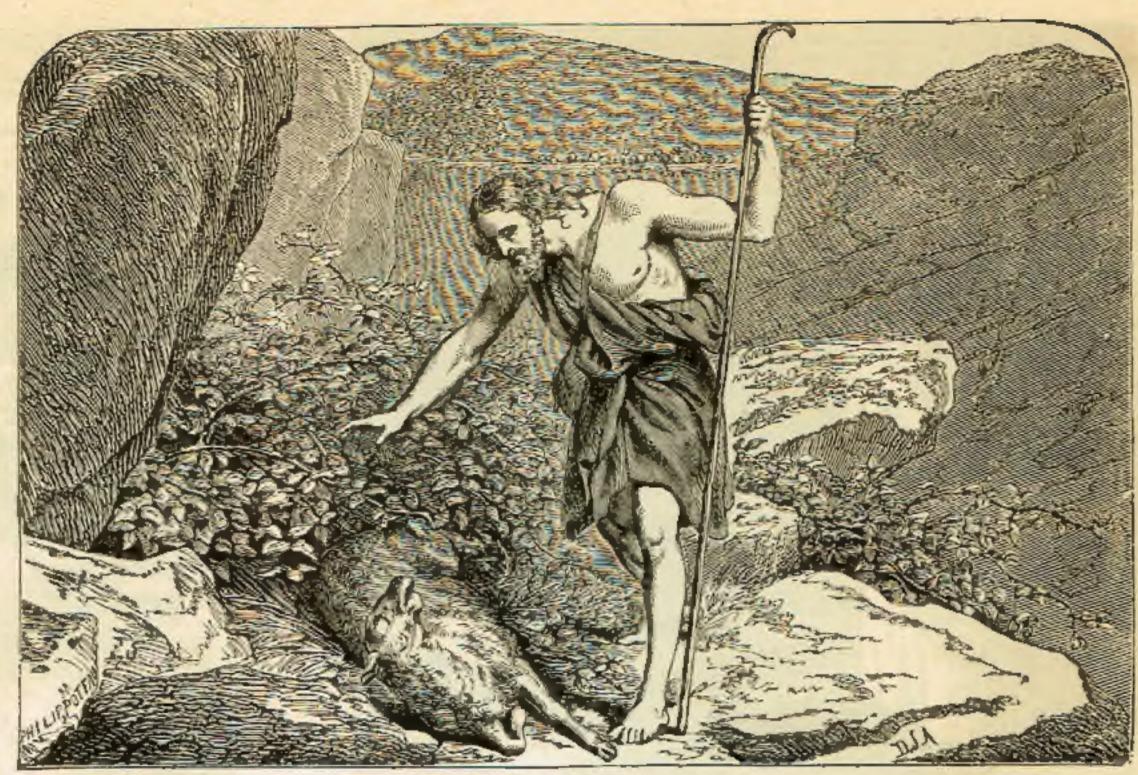
the Jordan, to the place where John first baptized, and remained there for some by the renewed plots against him at the Feast of the Dedication, he retired beyond THE friendship which existed between Jesus and the family at Bethany, furnished ferusalem time, receiving many new disciples. He seems to have been still at Bethabara when Being compelled to leave the occasion of Our Lord's greatest miracle.

He returned to Bethany, and notwithstanding Lazarus had lain in the grave four days, he brought him forth restored to life and health. Thus did our blessed Lord he received the tidings of what he knew to be the mortal illness o. his friend Lazarus. manifest his Divine power over man's last and most dreaded enemy; but the still refused to believe on him.

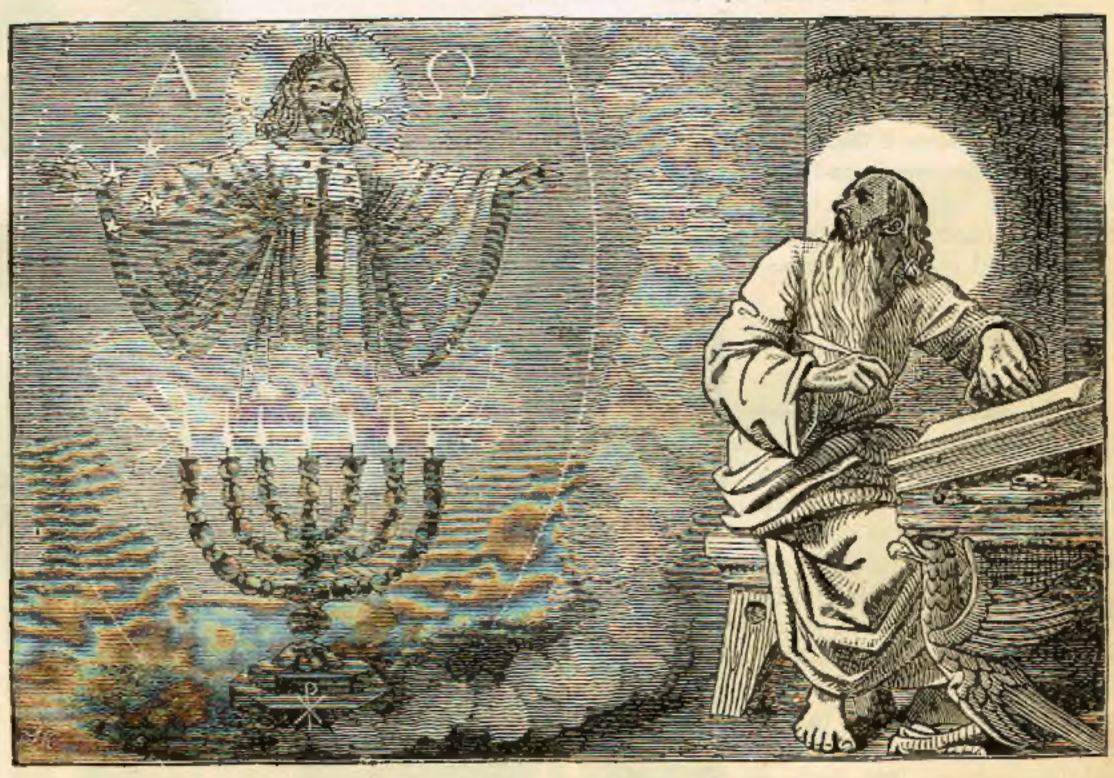
SEVERAL times during his sojourn on earth, the Saviour exerted his Divine power to restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capharnaum, as related by St. Matthew, ix. 27-31. Again a blind man was given his sight near Bethsaida, Mark xiii, 22-26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30-34. Sight being the gift of God alone, no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

In the beautiful parable of the Good Shepherd (John x.) Our Lord teaches us the nature and strength of his love for his followers. As the shepherd watches over and cares for the safety of his flock, even so the Lord Jesus, who styles himself the "Good Shepherd," takes his people under his own protection, aiding them in their moments of weakness, guarding them from danger, and leading them along the paths of life best suited to them, bestowing his tenderest and most compassionate care upon the weakest and most helpless of his flock.

It is agreed by the great majority of critics that the Revelation of St. John, which forms the last message addressed to his church by Christ through the medium of his Apostles, was written A. D. 95-97. St. John was banished by the Emperor Domitian to the island of Patmos for his testimony in behalf of the Gospel, and while there he wrote the book which forms the close of the New Testament Scriptures.



THE GOOD SHEPHERD.



ST. JOHN WRITING TO THE CHURCHES.

Our Lord teaches a most important lesson in the parable of the Talents. It is man's duty to make the best use of the faculties with which his Creator has endowed him, not only for his advantage, but for the advancement of the cause of the Almighty, who will demand an account of the use that has been made of them. Men cannot hope to escape this responsibility by letting their gifts remain unused. Each man has a part to play, and he must act in such a manner as to benefit his fellow-men as well as himself. The parable is also intended to teach another lesson, namely: that all men may tearn how they ought to watch and prepare for the last day. It

has a great affinity to the parable of the Pounds mentioned in St. Luke xix. II; but this last was spoken at a different time, place and occasion. It differs also in some points. The parable of the Talents shows, also, that we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. And we are also taught that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven.